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March, 1975

Vol. 3-A, No. 2

# Big Mama Rag

Inside:  
Sterilization Policy  
Jane Alpert Interview  
Dalkon Shield Returns  
Personal/Political Politics Examined

ATLANTA LEADERS AGAINST RACISM  
P.O. Box 5502  
ATLANTA, GA. 30302



"Who needs Charlie Brown?"

Western Women's Journal

# Surviving the Chaos: Clarity, Critic & Relevance

Jackie St. Joan

In its November 16, 1974 issue, *Majority Report*, a feminist newspaper published in New York, revealed its bleak financial situation, and questioned: Why don't feminists support the women's movement? In an insightful analysis of the "deathwish" in the movement, the editors came up with four possibilities: 1) Non-support of movement projects by women with money; 2) Pre-occupation with hedonistic pursuits; 3) Tendency to drive out the people we meet most; and 4) General desire to fail.

*Sister*, a feminist paper published in Los Angeles, citing many women's businesses and projects which are failing, printed an interview with the owner of the Sisterhood Bookstore, questioning her as the bookstore's finances. (See "The Sisterhood Bookstore" in this issue.) She continued, "The women's movement is largely theoretical and based on personal politics and now that the whole country is on the verge of a depression it isn't clear what the movement can offer new women in terms of the sad-and-bitter issues they need to survive, like child care centers or jobs."

—The Lesbian Tide in L.A. has suspended publication temporarily because its workers are "burned out" and they are searching for new structures within which to work without dissipating all of their energy. *The Tide* has also expanded editorially to include articles which speak to the economic situation, stating that Lesbians are workers who are strongly affected by the economy, and need to be prepared to take leadership in economic struggles which will come about in this country.

—Meanwhile, *Quest*, a feminist quarterly published in Washington, D.C., in its first two issues, has been analyzing the lack of overall organization in the Women's movement, and the movement's difficulties in dealing with questions of money, fame, and power. Arguing for a recognition of economic realities by feminists, for more concrete goals, strategies, and organizational forms within the movement, Emily Medvek asks: "Will we trade our feminist consciousness and sex loyalty for the false promises of capitalism, or will we dare to bite the hand that feeds us?"

**Confusion in Denver**  
What is happening on a nationwide basis is also happening locally. *EMR* is challenged for its own inconsistencies — printing an article entitled, "Women in Chile Brute Force Tortured," right next to an article on "assertiveness training" in which an Escalen trainee stated, "Humanists accentuate the positive. Life is full of joy and self-joy!" The Women's Center Coalition is down to three members, and a center has not been opened in 6 months of discussion. The Lesbian Task Force has not been heard from for many months. The Coalition on Sexual Assault, purged of its more radical elements, has been divided and weakened. Women in Transition, a shelter home for women and children, seems to be unclear as to whether it is a feminist institution or not. Women's social and cultural events are fairly well attended, but few have time for

organizational meetings or political necessities.

The confusion that is manifest locally in the women's movement is also manifest in women's personal lives. Feminists are asking themselves how the women's movement relates to the racism that has been exposed in recent busing controversies, here in Denver as well as in Boston. What is a feminist analysis of the current economic situation — the inflated food prices, rising unemployment, the energy crisis? Does the women's movement offer any solutions to the

Feminist products generally are more expensive than those produced through capitalist channels (books, for example), and, as individuals' personal finances dwindle, many will purchase elsewhere than in feminist retail outlets. Many feminist organizations exist mainly on donations and grants, which are likely to become smaller as unemployment rates rise.

**Integrate Economic Issues**  
Few feminists are attempting to explain the economic crisis and even fewer are organizing women around economic

may have been an extremely potent force in the political life of this country, if women had organized around programs broader than the vote. The winning of the vote for women was an empty promise of any real change in government.

The struggle for the ERA may be seen as an example of history repeating itself. While some feminists question if the Equal Rights Amendment would even benefit women as a whole, it is an issue around which political groups have organized in this country. Like the vote, it may be an empty promise of any real

specifics.

The danger that is imminent is that groups with no common goals or politically muddled goals as speaking for women as a group, and are quickly becoming the norm for what people expect from "women's lib." These groups have no analysis of society. They apparently speak for no one's interests but their own. If they are allowed to speak for us and to represent themselves as speaking for the women's movement, it will become more and more difficult for revolutionary women to change that image. Reformist women are not the enemy, but their narrow vision is dangerous. Radicals will continue to be discounted unless they come forward from a united, principled, well-planned, and effective position that distinguishes what is revolutionary from what is reformist.

**National Feminist Covenant**

One means by which women could bring about an organic feminist ideology, with concrete realistic goals and strategies would be through a National (or International) Feminist Covenant. Within the next year, women could meet and discuss ideas for working together — structures, goals, timetables, communication networks, etc. After a period of discussion locally, a national congress could be called for women to organize on a national level. This organization, which has called a Covenant, could be developed along the lines of a political party or a labor union, and would be working toward a world-wide revolution led by feminists. With this long-term goal in mind, local groups could then work in coordination with other groups around the country, on specific goals and issues. Resources could be consolidated. Theories could be developed. Circulated, criticized, reworded. Groups in one part of the country could benefit from the experiences of women in another part of the country.

Women's groups could organize around issues related particularly to women (reproductive control, child care, as well as around broader issues. For example, in the past year or so, there have been articles published about studies which have shown that the layer of ozone which surrounds the atmosphere of earth, is slowly being worn away by various substances, mostly by jet airplanes as well as by aerosol sprays. The result of the wearing away of this atmospheric protection will be that the sun's rays will not be filtered, and that within the next 30-40 years, many diseases, particularly skin-cancer will plague the earth.

**Once a Woman's Issue?**  
One could say that this is not a women's issue. It is an environmental issue. I believe that this is a women's issue. It is a clear example of one of the effects of the male value system and capitalism — uncontrolled, profit-oriented technology. Women are an integral part of the quality of life for their children and for themselves. In a woman's state such abuses of the environment would not be permitted simply for the convenience of jet travel and commerce. This issue would lay bare the values of the patriarchy, which do harm to life to be an expendable commodity.

A women's congress, speaking clearly, and with vocal leadership, could organize



Epstein/LNS

problem of hunger facing the whole community? Is the women's movement relevant, beyond one's own sense of belonging to a community?

The women's movement is going through a crisis of relevance. The examples set forth above are merely symptoms of the diffusion of energies and the confusion which currently exists in the movement. What is needed is a convergence of energy, a focusing in by feminists as a group, and a renewal of local efforts around a unified system of goals. The women's movement is at a turning point in its development. It could become a curious cultural relic, amorphous and internalized, or it could emerge as a strong, independent, and powerful force in history. To accomplish the latter goal, the movement must be willing to confront the systems which oppress women, by forming a unified, principled, and clearly articulated political position, with long-term goals and strategies to bring about a feminist revolution.

**Why Now?**  
There are several reasons for the importance of resolving this confusion now, namely 1) the economy is worsening; 2) history is repeating itself; and 3) there is a strong and dangerous drift towards reform within the women's movement.

The economic crisis may well destroy those feminist institutions which have developed. The community usually exists on the periphery of the economy, and is likely to be among the first to suffer the effects of inflation and the lack of surplus funds in the community.

questions (food stamps, jobs, inflation). To be effective in confronting the economy and the political system which supports it, women must work to integrate economic issues into our ideology. We must be able to offer some answers to women who are questioning what is happening in the country and in the world, or who risk losing their support in a feminist context.

There is also a lesson from history which warrants attention. During the late 1800's, as feminist feelings and political beliefs were forming, groups of women from all over this country shared ideology and some projects. Much of the substance of what they were discussing (marriage, family, property rights) was recognized by these women as being radical — radical in the sense of "going to the root" of social dilemmas. As 19th century feminist groups grew to take political action on their beliefs, many of the more radical elements of their programs were watered down, or eventually disintegrated in lieu of getting the vote for women.

**After the Vote, What?**

A new generation of suffragists emerged in the 1900's. These women carried on the struggle for the vote, but did so to the detriment of establishing any long-term goals beyond the vote. As a result, at least partially, of this incompleteness of vision, although the vote was won, women did not emerge as a potent force in this society. Statistics have shown that women, in general, vote pretty much the way that men do, and seldom, if ever, form a political block of their own. The vote

change. After the vote, what? After the ERA, what?

**ERA-As Testing Ground**

On one level, working for the ERA could be a worthwhile feminist activity. If radical women joined forces with others working for the ERA and did so with a political consciousness that this struggle was mostly a tool for testing ground for building forces towards organizing women for broader goals, the results could be beneficial. However, it appears that winning the ERA is seen as an end in itself, and that the inquiry into the role of women and society is a limited one. A unified organization of feminists who work from an ideology that explains to women why the world is in the condition that it is in, and how unity among women could change the course of history could transform the ERA issue from one of mere self-interest to one part of a broader feminist program for social and political revolution.

**Reformist Drift**

A third reason for resolving this confusion in the women's movement now is that the current drift of the movement is towards reformist goals. For example the National Women's Political Caucus has rallied women from around the country to promote the election of more women to political offices. Groups such as this one are working towards fuller participation in the patriarchy, apparently in their own self-interest. If this is not true, and these groups are really vying for power so that they may affect, and revolutionize patriarchal systems, then they should say so — clearly, loudly, and with



# Letters Home to Mama

## Sisters in Love

Love to you this day and every day. May your days be blessed with positive, cosmic, creative energy doing away with all our fears and illusions — as each of us joins together doing Goddess work.

*Big Mama Lives!* You better believe it.

Enjoyed the poetry, calendar and the articles, very enlightening, especially the subjects on rape, religions and rights.

The year is 1975 — the year of the bunny rabbit who hops around and does not stand still. He is quick on his feet, so watch out sisters. Love is here, but not to rape the earth for profits. It is time to "om" "Om" "Om".

Love 22

Mt. Lemmon, Arizona

## Mother-Daughter

Dear Big Mama Rag:

You are wonderful! My mother sent me a year's subscription to *BMR* for my birthday — she digs it! She is a beautiful, turned-on woman who is "trucking" to find her self in really fine ways. In coming to learn how many positives she gave me, I have come to understand how much women's progress depends on resolving mother-daughter issues. And with joy I celebrate her efforts to grow out of the

same hang-ups I've been shedding. (Any sisters interested in touching base with a right-on woman who still feels new to Denver, call Lorraine Hedlund.) Enclosed is a check for five subscriptions — keep up the beautiful effort and thanks for being you!

In love,

Nancy Hedlund

## "A Case of Rape"

Dear BMR,

The other evening I watched a made-for-television movie (a true story) called, "A Case of Rape" starring Elizabeth Montgomery. It must have been the third time I'd seen it. But until now I couldn't define the emotions the movie stirred in me. Now I think I know. I was uneasy, I was uncomfortable. Why? Because the woman being raped by one man physically, and also by the police, by the community, by her husband) was me!

When I saw what was being done to her, I knew that she represented everywoman. As I watched, I could feel my face blush with shame, I felt the guilt rise within me for having been raped. Rape is the ultimate put-down and I feel we, as women, are being raped a little each day.

I've never been raped in the traditional sense. Some of my friends have. But I have experienced forced sex with men,

men that I trusted not to use me. There have been so many little "put downs" which I didn't even recognize for what they were. I agree with Ellen's feeling towards the end of the ordeal, no longer to feel guilty for what was done to me.

One line in the movie was said to Ellen by a policeman, "even when you win, you lose." That was true, but it doesn't have to be anymore. Women will win, but only by fighting for themselves, for their own rights and dignities. I'm not what one would call an activist, but I want to tell every woman, I care when you are raped. I hope my emotional support will strengthen you, everywoman, just a little more.

anon.

## Working Class

Dear Chocolate & other staff:

In cleaning up after the fire we found a postcard from you behind the filing cabinet.

Please keep our exchange sub coming. Your newspaper is getting better and better. The anonymous story and analysis by a working class woman were excellent. Would she be interested in reviewing *Class and Feminism*? I disagreed with one point... that all single women or Lesbians are working class. I know a lot of single professional women who are more middle class and secure than I was when I was married.

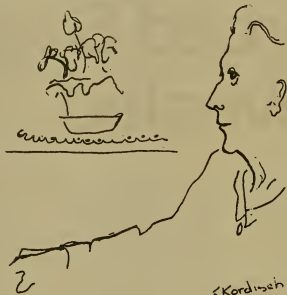
I haven't had time to read the spirituality yet but I look forward to it. You all should be congratulated on doing such a fine job!

Best,  
Coletta

## Spirituality

Cheers!

An issue of your publication has found its way here... love it!! Just read your special, *Woman and Spirituality*. I'm floating! Is your paper available by subscription in Michigan? I saw it in Ann Arbor, where it rivals any similar local stuff.



Also, is each issue dedicated to a particular concept? If so, what are upcoming topics? I have some journalism background, and am willing to contribute.

Sisterhood in Growth,  
Carol Van Portfleet

## Woman Survival

Dear Glaeshtia Lily,

I was very much impressed with your column on *Women Survival*. Especially the six suggestions of ideas to try. It has often occurred to me that I am not using anywhere near my full brain capacity. The thought often frightens me as well. My eager brain welcomes your writings and is anxious to hear more from you. Please keep up the excellent work.

Sincerely,  
Kirshna B. Helwig

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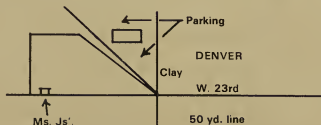
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# Puerto Rican Women Forced Sterilization Plan Revealed

(Editor's Note: The following is an edited version of a two-part article that appeared in the December and January issues of Puerto Rico Libre, the bulletin of the Puerto Rican Decolonization Committee, Box 1240, Peter Styvesant Station, New York, N.Y. 10009.)

A hitherto secret report from the Governor of Puerto Rico's economic policy group, which talks openly and directly about alternatives available for reducing the numbers of the Puerto Rican working class by means of the massive sterilization of Puerto Rican women has recently surfaced in the United States.

Entitled "Opportunities for Employment, Education, and Training" and dated November, 1973, the report cites the problem of unemployment, and discusses as its main solution the need to "reduce the growth of the working sector" of the population. Its line of attack focuses on the massive sterilization of Puerto Rican women as the principle solution.

Numerous studies place the number of Puerto Rican women of child-bearing age who have already been sterilized at 35%. According to the Puerto Rican demographer Dr. Jose Vasquez Calzada, 35.3% of Puerto Rican women between the ages of 20 to 49 years have been sterilized. This makes the incidence of sterilization in Puerto Rico the highest in the world.

And a study done at the University of Puerto Rico, based on the Master Sample Survey of the Department of Health (conducted quarterly to investigate medical aspects of the island's population) shows that it is indeed the working class which is being reduced.

The highest rate of sterilization occurred among the \$4,000-\$5,000 per year income bracket. Forty-three percent of women in this group had been sterilized.

The study also distinguished within the white collar bracket between "professional" and "non-professional workers" showing the rate of sterilization to be much higher among "non-professional workers."

The population studies also showed that almost two-thirds of the women had been sterilized between the age of 20-29. Ninety-two percent were sterilized before the age of 35

Health, there are no longer any restrictions on sterilization such as a woman's age or whether or not she has any children. In today's "voluntary" program, sterilization is available to everyone in free clinics set up by the Department of Health.

The New York Times of November 4, 1974 reported that 19 free sterilization clinics had opened up that year in Puerto Rico outside of San Juan. The clinics, were said to "have been operating at a top capacity program of about 1,000 sterilizations per month."

The Commonwealth government makes sure that the clinics will keep operating at top capacity each month. An extensive referral system, which is centralized through the Department of Health, has been set up to feed "clients" into the free sterilization clinics.

In addition, the Family Planning Program of the Department of Health has been integrated with the Program of Mothers and Children—and is now being carried out by doctors and obstetric nurses. Once the mothers have given birth, they are given appointments to return "as much to treat them medically as to make available contraceptive methods and the possibilities of sterilization," according to the report.

Hospitals in Puerto Rico are substantially financed by the United States government. The entire medical apparatus in the island was developed by doctors who were trained in the U.S.

"Many physicians thought," reports J.M. Stycosin "Female Sterilization in Puerto Rico," and still think, that contraception methods are too difficult for lower class Puerto Ricans and regarded post-partum sterilization as the most feasible solution to the population problem."

This racist attitude of doctors is incorporated into hospital policy. As part of her doctor's training in Puerto Rico in the 1950's, one student was told that any pregnant woman who came into the hospital for a delivery who already had two or more children must have her tubes tied after giving birth. This was standard procedure, checked afterwards by another doctor

motivation" towards sterilization and then being referred to the Department of Health.

The "private" Family Planning Association also serves as a recruitment and follow-up agency to the Department of Health Program. The Association is involved in a wide propaganda campaign that preaches the philosophy that over-population is at the root of all evil and especially at the root of poverty. The report stresses, "those who suffer most from a condition of excess population are the groups with the least income and smallest amount of education."

**Sterilization and Economics**  
Since its invasion of Puerto Rico in 1898, the U.S. has maintained virtually complete control over the island's development. Until 1952, the Governor of Puerto Rico was appointed by the President of the United States and had veto power over local House of Representatives. Civil services, armed forces, police, mail, citizenship, trade agreements, school, media, and economic programs were under U.S. supervision.

The establishment of the Commonwealth Government in 1952 in no way altered this arrangement. The U.S. Congress still maintains ultimate veto power over any law passed by the Puerto Rican Government, and any law passed by Congress automatically applies to Puerto Rico.

What the Commonwealth Government did do was facilitate the influx of U.S. corporations in a rapid industrialization program during the fifties in a program called FOMENTO which transformed Puerto Rico from a sugar economy to one of the most highly industrialized countries in the world. United States cor-

porations own 85% of the industry on the island.

One third of this industry, or \$1.3 billion, is made up of petroleum and petrochemical industries. Recently the biggest petroleum and petrochemical companies on the island, CORCO, Union Carbide, Gulf Oil, and Pittsburgh Plate Glass have all announced major expansions.

These industries produce basic and intermediate products for export to the United States. Satellite industries — which produce finished products — have been promised by the colonial government for years, but have never materialized. Recently reinstated plans for a petroleum superport and for strip-mining the central mountain range's copper deposits would mean the virtual takeover of the Puerto Rican economy by heavy industry.

Heavy industry requires large amounts of capital invested in complex machinery with a relatively small workforce. Puerto Rico now has an official unemployment rate of 12.5%. (Unofficial estimates place it at 30%) with a forecast of 18.5% by 1985. This is in a country where the cost of living is 25% higher than the United States and the wages are substantially lower.

The United States, investing huge amounts of capital in heavy industry on the island, is faced with a dilemma. How will it solve the problem of increasing unemployment and instability which, with a rapidly growing movement for independence, could threaten U.S. hegemony? The solution put forth by the colonial government's report is to get rid of the excess working population.

**Population Control**  
**A U.S. Theory**  
During the thirties in the U.S., population control research was

being carried on by the Rockefeller Foundation. Theories were circulating expressing the general ideal that economic problems in underdeveloped countries were really problems of too many people. They claimed that if only the population growth could be controlled, the standard of living would rise.

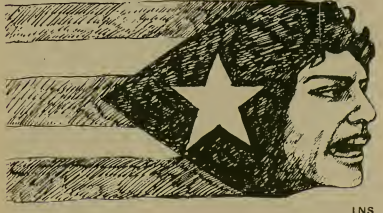
The population theories, notes the North American Congress on Latin America (NACLA) newsletter entitled "Population Control in the Third World," had, and still have strongly racist roots. They are based on the concept of safeguarding the superior white civilization from the crude and inferior "underdeveloped" world which threatens to overwhelm the globe with its "population explosion."

The U.S., a strong international proponent of population control, carries out programs throughout the Third World. Most of these, according to NACLA, are financed by the U.S. Agency for International Development (USAID). Some AID programs, such as the "Family Planning Insurance" in Costa Rica, offer money in return for sterilization.

In other instances, such as in the case of Puerto Rico, the U.S. simply threatens to withdraw medical aid financing unless the government involved is carrying out a population control program.

The evidence in Puerto Rico adds up to a frightening picture. Thousands of women are sterilized each month, at a young age, through a carefully planned government network. Welfare women, people receiving food stamps, and people who want housing are all receiving special "orientations" towards sterilization.

— LNS



years making the average age for sterilization 26 years of age. Comparative studies by Harriet B. Presser show that Puerto Rican women are among the youngest women in the world to be sterilized.

**The Sterilization Program Today**  
According to Dr. Antonio Silva, Secretary of Family Planning of the Department of

to make sure that it was carried out.

And feeding into the Department of Health Program, just in case it misses anybody, are programs which refer people from the Department of Social Services and the Department of Housing. So people applying for housing, or welfare, or food stamps find themselves being "oriented, education, and



# EDITORIAL

## International Women's Year: Poverty Row

The United Nations, in declaring 1975 International Women's Year (IWY), has established three goals: to promote equality between men and women, to insure the full integration of women in economic and cultural development, and to recognize the importance of women's contributions to world peace. It has called upon member nations to make significant progress in establishing women's rights during the year. So far the lip service the UN and the U.S. is paying women has been less than impressive.

If money talks, only a whisper of IWY can be heard in the general assembly. The UN has appropriated a grand total of \$250,000 for the International Women's Conference to be held June 22-July 4 in Mexico City. Compare this with the \$700,000 allotted by the UN for the 1972 Environmental Conference in Stockholm, or the \$750,000 appropriated for the International Food Conference held this past November in Rome.

Support by individual member nations is even more disheartening. Saudi Arabia, in true chauvinist fashion, has vowed to withhold all financial and political support from either the conference or the UN's stated goals, mumbling something about American men being slaves to their wives.

In the United States, the Ford administration has taken a low-profile, non-political position around the entire project. Only \$40,000 has been appropriated for all activities in this country for International Women's Year. This amount pays for an office with the name on the door and one woman to staff it. It's hardly a threat to the entrenched political system of male supremacy.

Nor is the UN breaking records in attempting to realize its stated goals. One-third of the nations in the UN International Labor Organization have not adopted the resolution on "Equal Remuneration for Men and Women Workers for Work of Equal Value". More than one-half of the members of UNESCO have yet to ratify that organizations stand "Against Discrimination in Education".



### Mexico City Put-On

In this light, it is unlikely the official Mexico City conference will speak to issues relevant to the reality that women face in this country and the world. We cannot expect the conference to establish viable goals for women, to devise methods of reaching these goals, or to attempt to set any priorities for women's action. If the conference even deals with equal rights it will be surprising.

Women's concerns, however, extend beyond equal education and equitable salaries. World wide problems exist involving day care, protective labor legislation, suffrage (there are still five countries in the world that do not allow women the vote), wages for women who work in the home, research into human reproduction, abortion (illegal in countries too numerous to mention), and Lesbianism and its legal, or illegal, status. Most of these issues will probably be too hot for the official delegates to handle.

And, of course, the men who are setting up this stage play for us are not about to discuss political repression and torture of women in Chile, Spain or South Vietnam. Nor will they address the forced mass sterilization of women in Puerto Rico.

### Meeting Our Needs

Neither the official conference of IWY nor the official acts surrounding the year's observance will do much to meet the needs of women. But the conference itself by its mere existence, gives a basis from which to work. The conference will occur: women from many countries will attend in "unofficial" capacities. We can set up our own outside conferences and workshops if we need to. We can talk to each other and set up lines for future communication. We can also become aware that women in Iran or Denver share common problems. We can confront the official organization and tell them what women want for International Women's Year.

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## Information on Third World Women

# League of Women Voters Aids CIA

The CIA is collecting valuable information on women in Third World nations through an "educational affiliate" of the League of Women Voters of the United States.

The first indication of CIA involvement in the Overseas Education Fund (OEF) was the discovery by OEF employee Ann Roberts that the organization receives money from the Asian Foundation, a known conduit for the CIA. Roberts also saw OEF reports containing large amounts of biographical data on women in South America and Asia which eventually ended up at CIA headquarters in Langley, Virginia.

Later she discovered that 70 percent of the OEF budget comes from the State Department and the Agency for International Development. The remainder of OEF funds come from Caltex, Exxon and Mobil Oil corporations, United Bank Foundation, ITT, the Rockefeller Brother's Foundation, the Livy Endowment Fund, the W.R. Grace Foundation, and the Ivy Foundation.

The OEF is an "educational affiliate" of the League of Women Voters established in 1947. According to its own description, OEF is to "Educate others in the democratic concepts as well as to bring U.S. citizens to the realization of the problems of emerging nations. Beginning in 1957, the OEF's major emphasis has been leadership training for Latin American women.

OEF field representatives act as advisors to women's groups working in the areas of family planning and education. They describe their basic goals as improving the "efficiency" of citizens, women's organizations, broadening the membership of these organizations and increasing their influence.

Seminars are held by the OEF in both the U.S. and the host countries. Participants in these seminars are carefully screened. The women chosen are those considered to have potential as political leaders.

Five-week seminars held in the U.S. usually bring together 15 to 20 women to discuss such topics as "Co-ordination of Resources for Community Action." During these seminars women discuss conditions in their respective countries, attitudes prevalent with regard to family planning and education, the work structures of women's groups and the bureaucracies that they deal with.

While these areas might seem trivial, knowledge of growth rates and educational levels are significant factors in evaluating the basic strengths and weaknesses of a country.

Also, as a result of the workshops and personal meetings, OEF representatives can collect large amounts of personal information on the women involved. This was the original data which first caught the eye of Ann Roberts.

Roberts says that the biographical data is routinely sent from OEF to the State Department. According to former State Department Intelligence Officer, John Marks, incoming information of this nature is forwarded to the Intelligence and Research Bureau there, from which it is sent to CIA headquarters as a matter of routine.

### Activity in Latin America

The largest OEF operation is in Latin America where a staff of six field representatives—five Latin women and one North American—operate. The six are supervised by Louise Montgomery, the Washington-based OEF Latin American Program Director.

Montgomery closely supervises the work of field representatives and frequently travels to OEF work sites to consult with her staff. She also maintains a close relationship through visits and correspondence with Alexander Firer, a CIA case officer stationed in Panama.

Firer is currently U.S. Agency for International Development director for Panama and appears to be Montgomery's chief con-

tact with the CIA. Firer's career can be traced to such incidents as the U.S. invasion of the Dominican Republic, when he and other CIA agents were sent there within days of the April 28, 1965 landing of U.S. Marines.

After the Dominican Republic, Firer was sent to Vietnam where he was a Deputy to current CIA Director William Colby. Firer's official title was Deputy Director of Civil Operations and Rural Development Support. This was the "official" effort that served as a cover for the CIA Phoenix program which killed and imprisoned tens of thousands of South Vietnamese suspected of being National Liberation Front members.

OEF documents obtained from inside sources show that both Louise Montgomery and her predecessor, Joyce Holt, have provided Firer with extensive information concerning OEF work and contacts in Latin America.

From samples of correspondence between Firer and Holt, and Firer and Montgomery, it can be shown that OEF officials provided Firer with biographical information on OEF contacts and seminar participants, photographs of these women, background information on a woman highly placed in the government of Colombia and similar material.

Firer also received reports on Panamanian organizations involved in family planning and education efforts. After receiving a report on one such organization from an OEF field representative, Aifer and Montgomery signed an aid funding "contract" for an in-depth study of that group. The study was carried out by Jean Uplik, the only North American field representative working for OEF in Latin America.

OEF outreach in Latin America is a wide one. Since 1961, over 400 women leaders have participated in Multinational Seminars in the U.S.

More on Page 13

## Witch Hunts Resume

# Feminist Arrested in L.A.

On February 10th, two plainclothes policemen, named "Shelly" and one who only gave his name as "Tom", arrested Z Budapest, the High Priestess of the "Susan B. Anthony Number One" for fortune telling. Her Tarot cards were taken as evidence, and with a camera several rolls of film were taken of the shop the "Feminist Wicca", as well as the candles, Goddess Names on the Walls, Feminist Literature, along with the other items inhabiting the shop, and sale to the general public. The police told the women "We are going to close this place down."

The policemen booked Z Budapest at the Vermont Police Station, where she was called "Devil" by one of them and generally treated with ridicule and verbal abuse. During the questioning the police indicated that "The Feminist Wicca" has been under surveillance for some time, and that they objected to the store's visibility on the very busy Lincoln Boulevard. Z Budapest was released with her lawyer, Marie E. Colaneri, and the arraignment was scheduled for February 18th, at the West Los Angeles Courthouse on Purdie Street.

Implication of this arrest goes much deeper than just mere fortune telling. With the economy declining, traditionally these are

times of witch hunts. Z Budapest is well known as a feminist speaker about women's spirituality. She has lectured about matriarchal mythology and witchcraft on many L.A. area campuses and high schools. She is the organizer of the largest feminist witches cover the "SUSAN B. ANTHONY COVEN NUMBER ONE". The Feminist Wicca serves the women's community by turning new women on to their own witchy power, and frequently to the Women's Liberation movement. In the short period of one year, since its inception, the Feminist Wicca in its teachings and non-violent movement has upset the Patriarchy to the extent of such an attack with further indications of the public funds being spent to totally eliminate the whole movement from the community.

"I was arrested for my phisic gift," said Z Budapest. "My gift from the Goddess Aradia (Goddess of Witches)". As a High Priestess, I am allowed to take money for a limited number of services. Fortune telling is one of them. It is basically part of our Dianic tradition to be able to tell the future. My mother has a gift for reading palms." Surely this is definitely parallel to the Christian religion predicting the

future by firmly stating that you will go to hell if you sin, and the great bad in astrology in which papers these days have columns PREDICTING the days events for people.

Her lawyer has said, "We are going to have a constitutional test case here. Witchcraft is a religion and Z was arrested for practicing a portion of her religion. Freedom of religion must include all people, not only Christians." Among the millions of psychic laws adopted long before Christianity and for which over nine million people were killed in the so-called HOLY WARS and purging of heretics throughout the world. The Feminist Wicca has started incorporating as a Church under the name of "Sisterhood of the Wicca" (Wicca meaning Wise Women).

For more information, and all inquiries are welcomed, please call the Feminist Wicca (213) 399-3919.



# Lesbian Nation PALitics: The Ties That Bind

Sandia

One difficult conflict of many women in the movement is trying to integrate the personal and the political. While radical feminism means that our personal life styles have political implications, in times of crisis or decision the personal often dominates us — at the expense of the political.

Given the fact that Lesbians, with their explicit commitment of energies to other women, are often the most active figures within the movement, then what a Lesbian does with her energies is of no small political importance. Her efforts can provide impetus for a total community, and while this can be effective at times, when the personal interferes, the political work falls into a paralyzing morass. We have not yet established a womanbody politic that is self-perpetuating.

Feminist politics at this stage are directed toward women's centers, newspapers and other publications, music, task forces, health resources (rape, abortion, self-defense), child care, equal rights, and some collective community efforts. Women are drawn into one or more of these activities often for personal reasons as much as for any political vision. Being with other strong women who want to change the world is exciting, and involvement with the work allows women to gain support and to share friendships on a dynamic level.

In the case of lesbians, who often work out of a monogamous relationship, their commitment to the political is often dependent on the status and well-being of that relationship. However, monogamous relationships are often short-lived. When commitment to a mate ends, responsibility for a political activity ends. If — and it happens too frequently to be ignored — the two lovers are important forces behind some political activity, and they split, the group's momentum, and in some cases its actual existence, is undermined. If a split occurs between several pairs of lovers at the same time, all within one political unit, the disunity extends its circles even wider. The lovers play musical beds, often involving the whole community with them. Everyone retreats to some personal space to lick their wounds. Then our commitments are revealed to be the short-sighted, personal stroke involvements that they are. On such shaky foundations is much of our politics predicated.

Berkeley, a white commune living situation ended because of this. In Denver, the Lesbian Task Force which had been a vital action group was immobilized for a while by the several members who happened to be key figures in the group split from their lovers. With the interchanging of partners, redefinition of priorities began. Some women had become involved only because their lovers were. When they split up, they were lashed. For some time the Task Force was in limbo, even though it has since been revitalized, it has been witness of the stagnating effects of personal conflicts.

There are several ways of analyzing the personal/political split, including a rethinking of our notions of politics, and personal responsibilities toward other women.

Traditional system politics go on no matter what is happening on a personal level. Behind the seemingly different ideologies espoused by leftists or rightist groups — is an underlying

denominator which pervades and supports their efforts. The structure of male politics is set up as a perpetuating machine to reinforce patriarchal values and keep the reins of power and social control. This common denominator unites democrats, republicans, birchers, weathermen, October league. Though radical politics may scorn former leftists for now having settled in suburbia, the retired activist is not actually a cop-out. His participation politically did not stop, for his personal life style reinforces the goals of the ongoing system. The male system is pervasive enough to include party members, protesters, defectors. It is an aim that survives wars and marriages, schisms and criticisms. It may not survive its own race of the earth; it may, however, survive feminism, unless women resolve the per-

while things are going well reveal that some women have freed themselves from some traditional notions of love and sexuality. However, we still show the results of our cultural conditioning when it comes to the "departures."

In a sense, Lesbians are worse off than a woman in a heterosexual relationship because there is no contract and we tend to commit some of the usual mistakes. In "falling out of love" we often fall into the same trap of objectification. That is, the person you split from, rather than being treated subjectively, "sisterly" as our rhetoric goes, becomes treated as a love object. When women move out of the "romantic phase" to avoid the "working out phase" we are embodying a hippy "things should flow" philosophy rather than some view which is more in line with the feminine ideal. The ob-

jective from the group the personal support they need so that retreat and withdrawal from community work is not necessitated.

Any attempt to blend our personal lives with the life of a womanbody politic will make both levels of action stronger. This may mean more structure in our fear of hierarchies and the power

politics around us we have gone almost an anarchist route. This does not mean that we see only the narrow view of monogamy versus non-monogamy, but that we begin offering work structures and goals that can allow for the continuance of our growth at both the national level as well as our personal well being.

## The Personal IS Political Moving Towards Center

Jacqui Earley

We are not machines run down and out of time.

We are womenpeople becoming.

This is our beginning, the first step in creating new universes. How foolish to have thought man has done everything, has reached the zenith of civilization and technocratic life. Man has made incomprehensible "discoveries" of outer space while ignoring the essence and reality of inner spaces. We need only look around us at the human environmental waste and devastation to know that technology is good but has been used destructively. Goddess only knows the depth of the sickness that resulted in using the discovery of atom splitting to drop the A-bomb on Hiroshima. Following this top priority use of the elements our leading scientists and military masters then applied themselves to providing nuclear heating systems, submarines and the like. Men have insisted on running and ruling the world on the premise of what they know and have invented or misrepresented. But the tides they are changing and a new order has been called for, the louder the better. May the call be as nerve splitting as the shrill whistle used in the Battle of Algiers. The war of concepts has begun, no more laughing, no more fun if I may paraphrase one of my girlfriend chants.

Women's Work

Women's work begins at such a point of awareness and worldround consciousness that has been in evidence. We are going through a process of involvement that makes it difficult if not impossible to ever be inactive again. The pain of the untired, the unspoken, the unchallenged would be intolerable. Staying in motion has become our prime concern. Our energies until now have been dissipated if not completely destroyed through our participation in a one-sided complex of ideas such as the American government, original sin, the concept of man, and the "People". Humanity has been operating way off center; Humankind now seeks the center. The center is woman.

Some women are getting together; they are a small bond of bandits, banded together for the strength, love and friendship needed for a journey into the unknown. We are not persisting on knowing and acting out what we think we know; we are seeking to know the unknown. We are seeking that portion of existence considered by masculine hierarchy to be of lesser status than the structured world. In fact, the motion could be dangerous to the co-opted power now ruling and to

the massmind public living in fear of any type of consciousness that would require an individual "giving up" something or having to make a commitment to . . . evolution. I personally feel committed to the motion of womanhood, a womanbody I seek worldround health, wealth and happiness and I am willing to give whatever, whenever. I seek not to separate the universe because greater forces than mine set it in motion to begin with, but I do believe it possible for me to contribute more to the positive forces of balance and less to the negative forces now holding sway. The equation balances out.

Capitalism

Capitalism (cop it all fsm) takes more than it gives, uses more than it replaces; wants the greatest something for as little effort as possible. Of course this that we are living under today has far out-grossed the original naive concept of capitalism and demonocracy. Today we have conned-fusion.

Woman's work is and will be the applying of forces to keep things moving toward establishing creative change. A woman must choose the medium environment through which she will accomplish this "work". There are enough women's groups, publications and activities to help point the way for any neophyte. One thing is certain, we must maintain a kind of way of working side by side, a tolerance for the difficult and prolonged period of research and work, and a loving acceptance of one another which will continue to re-inforce woman energy (womenergy). Women have been taught to reject (separate) for so many subtle reasons within the massive overt ins-schisms of sex, race, age and economics. So there is work a woman must do for her own inner growth, change of being and revised welfare but she can do this work in the company of her fellow women.

The whole universe is only matter and energy. That's it folks. It is what it is and it's all interchangeable. Matter is that which has the unknown, the pure light force which changes all things inevitably. The objective world is energy manifested as matter. Man has found the center, split it and brought chaos within the world. Womenergy: women finding their center and doing what they wish. The unknown is being sought. Shall we get bored/poured into our surface molds and screwed into a place/space for which no questions are asked and the rape is complete? Or will we move toward toward new dimensions?



Gaston Lechaize: Standing Woman, 1932

sonal detractions, setting up some code of ethics which integrate the personal with the political.

Women who accept responsible positions in the movement might do well to consider some kind of long term contract. Shulamith Firestone in *The Dialectics of Sex* discusses this idea, and while women may be reluctant to make a commitment for seven years as she suggests, they might consider other alternatives that will encourage women to see themselves in terms of the larger community, perhaps a National Feminist Party.

Another aspect which should be considered is our conditioning about relationships. What heterosexuals have going for them is a structure that already exists and however imperfect has provided some kind of framework. Lesbians have only personal relationships and while that in itself offers some kind of freedom, it also can foster some instabilities.

Lesbian relationships and their coming together, holding together and splitting apart show the influence of the culture of romance that prevails in this society. True, in terms of coming together and the possibilities for joy and intensity

justification is also evidenced as women move from one woman to another in a way reminiscent of male treatment of women. One woman terms this the "interchangeability of women" which allows us to fall out of love one week, and exchange one woman with another the next. The pattern is the same, only the face changes.

Until women can make the "falling out" periods of their lives as free from the conditioning of this society as they have with the positive "falling in" period, there are yet some concrete things women in the community can do. Formerly we have always thought that the affairs between two people were private. Yet, since the political well being is so dependent on the status of relationships, this attitude must change — particularly since we are moving away from notions of ourselves as isolated beings and moving into a sense of bonding and community. What happens should be everyone's business.

When a relationship is beginning to fail it should be the responsibility of the involved parties to make it known in whatever ways seems most comfortable. The common share then help with the transition to make sure that the woman



## Abortion Debate Resumes

# Clinic Raided in Italy

A January 10 raid on a Florence abortion clinic has sparked nationwide protests and demonstrations, renewing debate on Italy's present abortion law. News of the raid hit the front pages of every major Italian newspaper.

According to the present law, instituted under the Fascist regime of Benito Mussolini when contraception and abortion were considered "crimes against the integrity and health of the race," abortion is punishable with up to five years in jail for patient, doctor, and any third persons who contribute financially or otherwise to the act.

The military police raided the Florence clinic, arresting forty women for allegedly undergoing abortions. All of the women were immediately subjected to physical examinations. One doctor and five nurses were also arrested.

The clinic was set up in open defiance of the present law by CISA (Central Information for Sterilization and Abortion), an organization affiliated with the Italian Radical Party, a non-parliamentary civil rights group that has been working with the Italian feminists for liberalization of the present law. In the 18 months since it opened, the Florence center provided thousands of abortions by suction method at the relatively low cost of \$150. Free abortions were given to women who could not afford the cost. The clinic also organized trips to England for those women whose advanced pregnancies required hospital care.

Within a week of the Florence raid, two leading members of the Radical Party were arrested and several warned that they were

under investigation for "procuring abortion and criminal association." Among those jailed was Radical Party secretary Gianfranco Spadaccia, who publicly claimed "political and militant responsibility" in the name of the Radical Party for the management of the clinic.

At a demonstration January 12 called by various organizations of the woman's movement and the Left, 8,000 women and men in Florence protested the raid and arrests. Although police had twice previously forbidden marches through downtown Florence, the insistence of the demonstrators forced them to allow the protest.

At a rally in Rome January 16, where several thousand people demonstrated, the CISA declared that new clinics will be opened soon in six major cities in an effort to contest the law.

"As happened in the divorce issue," said a speaker, "the problem is again one of making the law recognize the reality. Hundreds of thousands of women have abortions every year and the present law imposes unbearable costs and dangerous conditions on working class women."

"We are perfectly aware that women in our society do not resort to abortions because they want them, but because they are forced to do so due to inefficient distribution of safe and effective contraceptives and because of oppressive social and economic conditions."

The first conference on abortion held in Italy was called jointly by the Radical Party and various feminist groups shortly after the clinic raid. On the first day of the conference, 52 year

old feminist Adele Faccio, sought by police for her co-responsibility for the clinic, gave herself up. While television cameras recorded the proceedings, Faccio was handcuffed and arrested as the 5,000 conference participants complied with her requests for silence.

The conference demanded change in abortion laws which would make abortion available to all women.

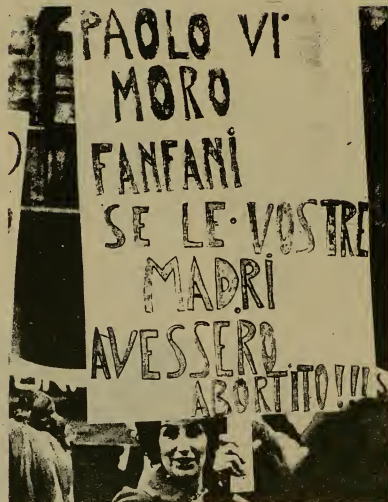
As the law stands now, women who wish abortions and can afford expensive gynecologists (\$500 to \$1,000) can buy their way around the law. The expensive private clinics which offer relatively safe and sanitary operations have never been raided.

For poorer women, however, abortion means submitting to crude "backstreet" abortions or home-made remedies, risking in either case serious complications and death.

The situation is made more dramatic by the almost total lack of information regarding the use, safety and different forms of contraception. Although it has been legal to advertise contraceptive pills since 1971, it remains a crime punishable by six months to two years in prison to distribute or sell them.

The specific demands put forth at the conference which will be added to a bill now before Parliament are that pregnant women and not doctors should have the first say as to whether the abortion is to be performed, that abortions should be free, and that national and regional governments must provide support for unmarried women who decide to have a child.

— LNS



Pro-abortion Demonstration in Italy. The sign reads: "Paul VI, Moro, Fanfani: Ah, if your mothers only knew about abortion." (Moro and Fanfani are leading politicians in Italy, who, along with the Pope, oppose abortion.)

International Women's Day — speeches at Northside Community Center, 3551 Pecos Street, 7 P.M. Admission Free, bring your family.

## Untested and Dangerous

# FDA Allows Modified Shield on Market

Against the recommendation of one of its own advisory committees, the Food and Drug Administration (FDA) announced recently that it would end the moratorium on the marketing of the Dalkon Shield Intrauterine Contraceptive Device (IUD) to all of the distribution of a modified type of the shield when it becomes available.

Although there are no complete statistics, at least 13 women have died from infected miscarriage attributed to the Dalkon Shield since it was introduced in 1970. Two hundred and twenty-three infected miscarriages have also been attributed to the shield.

The FDA decision will allow A.H. Robins, the manufacturer of the Dalkon Shield, to distribute the modified shield under a "formal registry and reporting system," to doctors who must only agree to tell the company how many pregnancies and infections occur, and other data.

A.H. Robins had suspended distribution of the device on June 27, 1974 at the request of the FDA, following a wave of protest about its hazards. The chief known danger of the Dalkon Shield is infected pregnancies with the device in place, causing septic or infected miscarriage, severe illness and sometimes death.

Data compiled by the Department of Health Center for Disease Control shows that of women hospitalized during pregnancy during the first six months of 1973 for a possible IUD-related complication, about 62% were wearing the Dalkon



Shield. The Dalkon Shield accounted for approximately 39% of the IUDs in use during that period.

Particularly alarming about the Dalkon Shield-related deaths is the fact that the infections moved throughout the body very rapidly, with no localized symptoms to alert the woman to a possible cause.

It is not known exactly why the Dalkon Shield causes the infections. The device resembles a flat crab, with barbs on either side, and has the largest surface area of the IUDs in use.

One doctor who published a report on four of the deaths associated with the shield

speculated that there might be something about the design of the shield that allows the carrying through the bloodstream of infection that might otherwise be locally contained.

Another scientist has speculated that the Dalkon Shield is hazardous because it has a multi-thread or multi-filament string attached to it, extending out of the uterus into the vagina, which has been shown to have the ability to harbor bacteria which the single filament string type of IUD does not have. The shield was designed with the multi-filament string because it makes it more difficult to expel the device.

A third possibility is the large surface area of the shield, which, according to one scientist, "acts as a foreign body, predisposing the placental site to acute inflammation."

The FDA does not require safety and efficacy tests for hardly any types of IUDs, including the Dalkon Shield, because they are classified as "devices" rather than drugs, even though they are implanted in the body. (The only types of IUDs considered drugs are the Copper 7 and the Copper T which, the FDA admits, lose copper into the uterus.)

According to Anita Johnson of the Health Research Group, (HRG) a public interest organization, "The drug law says that the manufacturers have to prove the safety of a product for it to be sold, but with a device, the burden is on the government to prove danger."

"All this time women have

been using these thing almost without testing," points out Johnson.

The new version of the Dalkon Shield that A.H. Robins intends to put on the market sometime in the second half of 1975, will be changed only in having a string with one filament rather than the multifilament string in the old one. Studies on the use of the new type of shield in animals have not been required by the FDA, although when questioned, an FDA spokesperson responded, "the company probably did some."

"The FDA has chosen to accept the explanation that the multifilament string is the cause of the infections, although, 'There is no evidence that other aspects are not responsible for these tragic pregnancies,' notes Johnson.

One member of the FDA's own Obstetric and Gynecology Committee, which had recommended that the shield remain off the market until the safety questions were resolved, resigned in protest over the FDA's decision.

— LNS

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# Synthesizing the Personal And the Political?

## Synthia

There is a dialogue that has shadowed the efforts of all groups or individuals who have attempted to effect change in the world. Reconciling the two voices is one way that women could diminish the confusion in the movement.

In one camp are the individuating people, women who believe that all efforts at changing world structures begin with changing individual consciousness. Until a human being is centered within herself and feels some active identity, no change on a universal level is possible. This position sees each human as a microcosm for the larger world. When each woman feels whole, in the very process of being vibrations are sent crystalized which radiate out from the individual and affect the external reality.

The other opinion is that in a sick and eroding world, all personal efforts are undermined. Change must involve total world structures, i.e. capitalism, as all parts of the sick monolith must be destroyed before an individual can be free and creative. Therefore, it is felt that an individual who goes off on her own inner journey withdraws energies from the world at the expense of her less privileged sisters.

It is self-defeating for women to continue to uphold this split in our thought and action since each, operating alone, is only half the solution.

**A Futile Split**  
Those taking the individual approach often do retreat. Utopias, communes, therapy may indulge individual needs — having no overall world view to unify the scattered work and bring it into the mainstream. Lacking a perspective on the individual's role in the scheme of things, energy is lost to the whole. However the collectivist argument against individuation fails because any attempt to restructure society can only be as effective as the individuals are conscious. Moreover, the pitfall of thinking only in world view terms is that one may be so overwhelmed by the horror of it all that concrete action is stymied and rhetoric is often disproportionate to action. One may become so paralyzed by the thought of possible catastrophes in the world that one tends to reject every proposal for action as not being inclusive enough. To summarize simply: one group is grounded in isolated action not seen in perspective of the whole; the other sees only the overall picture and change is viewed primarily in external terms.

To fall into the either/or argument is to succumb to traditional western rationalism which is inconsistent with an intuitive and connective feminine system tending toward synthesis. Actually the split is an illusion for in-

evitably the process is simultaneous:

"(There are) two movements: the formation of the individual in order to be able to reach the goal individually, and the preparation of the world... For the progress of the individual is so to say not quite held back nor helped by the condition of the whole, but that brings about a certain balance between the two. The individual movement is always much more rapid and more generating; it goes much further, more deeply and more quickly. The collective movement forms a sort of base which both restrains and supports at the same time. And it is the balance between these two movements which is necessary. Hence the more rapidly one goes individually, the more it is necessary to try to extend and fortify the collective base."

Personal identity is not separate from the total construct. Every individual emanates a positive or negative vibration and is irrevocably connected to the whole through this vibration. In the whole spectrum ranging from individual to group, the question becomes what is politically effective? The point is to see the relationship of the development of individual consciousness with the development of consciousness on a socio-political level.

A dynamic illustration is the way the second wave of the women's movement gained much of its impetus through consciousness raising groups. In CR groups, individual women re-examined themselves and their values in a feminist context and found themselves changed to such a degree that they evolved toward a larger ideal.

**The Politicized Cell**  
The CR group is analogous to the individual in the quote above whose expanded consciousness moves the base (feminist consciousness) forward. The individual is the cellular unit of the small group. The small group becomes the politicized cell whose role is to radicalize the larger social organism. The individual and the group are inseparable units of the larger organism: the body of women, the total movement.

Individual cells. Political cells. Organisms. The political body cancerous treated from within. Historically the great revolutions have not completely treated the cancers in human society. The American Revolution of 1776, The French Revolution, even the Russian Revolution brought about increased rights for the people, yet none succeeded in changing the basic power dynamics of a sexist and racist ruling class. People have more material freedoms, a better life certainly than that which preceded the revolution, but the present state of world affairs shows how superficial the change has been. Should war break out in the Middle East over oil, there will be repression at home severely hurting the women and children and war abroad decimating the men. We will be fighting for power, land,

nationalism, and side of the right. Same characters, new names in the same old play.

**Need for Balance**  
A feminist revolution will make no more changes than its predecessors unless along with external, material changes, it incorporates a change in human consciousness.

It is important for women to know where the responsibility is for change in themselves as distinguished from change in the outer world. Our small personal world is a reflection of our individual consciousness. We have to take the responsibility for knowing ourselves and not avoiding our own inner work. We are responsible for our relationships and how we treat each other; if the individual cell is damaged (and women's lesions extend to self-hate, doubt etc.) even though that damage may have come from outside oppression, we are still responsible for treating ourselves, healing, self-work, or we will be ineffective politically.

If our small world is a reflection of our individual consciousness, the larger world is a reflection of the dominant consciousness, which at this point in history is involved with patriarchal structures: corporate, technological, military, and religious. As women we see a minimal reflection of ourselves in the larger social organism because the evolution of a feminized culture has just begun. We experience it in our small enclaves such as CR groups, but the point is to radiate, extending the circles of influence and beginning the outer work for which we must also assume responsibility. The work must be on all fronts. Begin with the cell; begin with the social organism; the point is to begin.

**Some Suggestions**  
Bringing it all down means providing women with concrete ways of expanding consciousness within the scope of collective society. Developing a life-support system for women is fundamental, for we can't ask women who live marginally to extend themselves to the community unless we assume responsibility for each other. By reducing the risks and insecurities resulting from the establishment of women's communities (actual physical structures for support, survival) we can begin to develop mutual goals and common actions. Then efforts to establish a national congress around which women can rally, where ideology can be formed is more probable. With a solid life support system behind them, women will not fear to take action against the larger diseased cell. Then the probability for setting up a national strike of workers exists. Only when we make it possible for each of us individually to grow and thrive can the feminist ideal be activated within the larger social body.

<sup>1</sup> Questions & Answers, 1951. The Mother, p. 232.



a column

## Chocolate Waters

**Presley and the Battle of New Orleans Take all the Attention** — In New Orleans January 8, was proclaimed Women's Day by Mayor Moon Landiu. There were no firecrackers — nay not even a flicker in the local media. Elvis ("Paunchy") Presley's birthday and the Battle of New Orleans received all the local publicity. Mayor Landiu later said he would be happy to oblige the women by proclaiming a women's day just any old time. "As long as it is not something that would cause a controversy." (*Distaff*, Jan.-Feb. '75)

**Turn It Again Sam** — "Dear Somebody, is it my imagination, or do you must get the new roll of toilet paper on more often than men? Just Wondering... Ed Note: Of course, it goes without saying." (*Women: A Berkshire Feminist News Journal*, Dec. '74)

**Behead Him In An Hour and It's Legal** — A Katmandu Nepal woman beheaded her 36-year-old son who had raped her. She was acquitted because the Katmandu Supreme Court recognizes the right of a woman to kill her rapist, provided she does it within an hour of the rape. (Now there's one enlightened statute.)

**High Price for Hester** — The Food and Drug Administration recently reported that IUD's are less likely to kill you than birth control pills. The IUD death rate is only between 1-10 deaths per million while the death rate for the pill is 22-45 per million. Wonderful... Naturally if men had to suffer pills and IUD's these things would probably be so well perfected they would make men healthier.

**Lucky It's not Difficult** — Charlotte Whitton, a former mayor of Ottawa, Canada, once told a group of women that "Whatever women do they must do twice as well as men to be considered half as good. Luckily, it's not difficult." (*San Francisco Chronicle*)

**Pour the Sake and Smile** — After meeting with top men from many countries, Prez E. Dent Jerry Buick (oops, I meant Ford of course), "then went to have his first Japanese style meal of the trip... A chalk-faced geisha girl, clad in a pastel kimono with glittering pinks and yarn decorating her hair, sat between each of the 14 guests. The geishas helped light cigarettes, poured the sake, and smiled." (*UPI*, 11/21/74) Looks like the geishas need some instructions on just where to pour the sake and on how to put their matches to better use.



"What do you mean she fell down an open personhole?" LNS

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## Up From Underground

Jane Alpert became a legal fugitive 4½ years ago. She and Sam Melville, who had been active in the left, pleaded guilty to charges of conspiracy to bomb federal buildings in New York. (Melville was later killed in the riots at Attica State Prison.) On November 14, 1974 she surrendered to federal authorities.

Since then, controversy has flared in both the women's community and in the left over Alpert's actions and politics. Leftists and some feminists are concerned with the question of her co-operation with authorities, fearing she might divulge vital information about the underground. Those who know her personally consider action of that type inconsistent with her character. Many feminists feel the entire issue is irrelevant since both the established authorities and the male left are oppressive to women; it is a choice between oppressors. Her theory of Mother Right is considered reactionary by some, visionary by others. (For her theory, see *Ms.* August, 1973.)

Whether we agree or disagree with her actions and her politics, Jane Alpert is a strong and radical Feminist. She has emerged as such in spite of heavy pressure from the left. She deserves a chance to tell her own story in her own words. Neither establishment nor leftist media has given her that chance.

If we as feminists refuse Alpert this opportunity in our own feminist press because we disagree with her politically we are silencing dialogue vital to a growing movement and a growing political consciousness. This reflects a dogmatic attitude characteristic of the very press we are struggling to overcome. In effect, it is an alliance with the male left against the emotions, intellect and courage of a sister; against her right to speak her own truths.

We must realize that solidarity with oppressed peoples is not the same as solidarity with any given political faction or movement.

In the interest of sisterhood and the dialogue of development, we offer this most recent interview with Jane Alpert. The interview was conducted by Kirsten Grimstad and Susan Rennie (compilers of *The New Woman's Survival Catalog*) at the State Correctional Institute of Muncy, Muncy, Pennsylvania.

**K&S:** During the period 1968-1970, when you were involved in the left, the Women's Movement had surfaced and was growing. What was your attitude to feminism at that time?

**JA:** 1968 through 1970 covers a big slice of my psychological and philosophical development. In 1968 I was working as an editor at Cambridge University Press and had started my second year of graduate school. I was passionately opposed to what the American government was doing in Viet Nam and at home. And I felt an urgent need for change. Then I met Sam Melville, a man very active in the left, and fell in love with him. He claimed to have changed his life for the sake of his beliefs, and he confronted me with the argument that if I really cared as passionately about change as I claimed to, I had to give up my privileges as a white, middle-class American — living in a nice apartment, going to graduate school, having a good job, and so forth. At that time, I did not understand my own oppression as a woman — didn't have respect for the struggle I had gone through to have these things. So I accepted his argument that if I really cared about political change, I had to give up what I had for the sake of my political system. It was just a classic case of misidentifying my oppression.

**K&S:** Melville himself, of course, had no anti-sexist consciousness?

**JA:** No, he had none. But this was in 1968, and at the time few men were even pretending to. In fact, part of his claim to be so radical rested on the fact that he had left his wife and child. The oppression *she* had experienced when he abandoned her for the sake of his beliefs, and the courage that he had had to leave her! Which was not an act of courage at all — it cost him absolutely nothing, it merely freed him of responsibility. And I was not sufficiently in touch with myself as a woman to see that my real identification lay with her.

**K&S:** At about the time you were facing charges with Melville, you were part of a group of women who took over *RAT*, a New York radical newspaper, and put out several issues as a women's collective. Some of these women, Robin Morgan, Rita Mae Brown, Martha Shelley, were already radical feminists. What were your feelings about their politics?

**JA:** Of all the things I did during that year, I feel worst about my guilty plea, because I knew at that time that I had been willing to make a break from Sam and the influence he had over me, that I could have won acquittal.

**JA:** I'm glad you brought up that take-over, and I would like to talk about it because it was an event important to my own growth and to many other women's change. I think the motives of myself and the other women who took over the paper have been somewhat misunderstood. We intended it as a genuine exploration of the connections between feminism and what we mistakenly thought of as overall politics for social change. There was really a sincere desire, shared by most of the women who came in to work on the first issue, to keep our minds open and come to some new resolutions about feminism and socialism. There was real

enthusiasm at first, when we invited women from feminist organizations, from left organizations, from all over — and they just poured in. And then we had the added delight of permanently kicking the men off the paper and taking it over for good. Unfortunately, a left-feminist split developed and hardened, and the paper became rigid and doctrinaire and opposed itself to feminism.

**It was just a classic case of misidentifying my oppression.**

**K&S:** How could women who had taken over a male-controlled paper in defiance of the men's sexism become opposed to feminism? Isn't there a contradiction in that? What happened was that many feminists became turned off, feeling that once again they were being used and manipulated. They wanted assurances that the takeover of *RAT* would not use the fact of the paper's being all women in order to push leftist ideas — in other words, to be a ladies' auxiliary of the left. I now understand that they had plenty of reasons to be suspicious of women's separatism taking on the guise of feminism, when in fact it was a disguise for sexism, for women doing men's work, carrying on men's politics. Still, I wish more feminists had stuck it out with us. I don't blame them for leaving, but had more feminists remained, the paper might have taken a different direction.

Personally, the period during which I worked on *RAT* was one in which I was increasingly turning toward feminism. And I think that had I not been awaiting trial on bombing charges at that time, and had I not been completely emotionally involved with the fact that the man I loved was facing a life sentence and was being held in jail without bail and it not been for this overwhelming personal circumstance — I would have broken with the left and asserted my commitment to feminism. But the personal circumstances in my life were such that I could not make this break. It would have seemed an utter betrayal of Sam, of everything I was involved in. However, the whole exposure to feminism then, particularly to Robin Morgan — the way she continued to work sympathetically and supportively with left-wing women like myself — was a vital part of what I took with me when I went underground.

**K&S:** What was your response to "Goodbye to All That," which was published in the first women's issue of *RAT*? **JA:** In many ways it was one of the works that changed my life. It certainly threatened me in that mind-opening way of posing a challenge.

**K&S:** Why did you decide to go underground? **JA:** First, I'd like to go into how I came to plead guilty to the conspiracy charges. Of all the things I did during that year, I feel worst about my guilty plea, because I knew at that time that I had been willing to make a break from Sam and the influence he had over me, that I could have won acquittal. There was almost no evidence against me, or at least not enough to convict me. But the cost would have been a betrayal of Sam — in effect blaming Sam for everything and holding him to account for the conspiracy because he had manipulated me into it — as he had done in fact. But at the time, I could not admit this because the

**Just the sense of sisterhood that I got from them was a tremendous source of support and strength.**

emotional cost would have been too great. In addition, my guilty plea had the effect of lessening the charges against him, guaranteeing him a maximum sentence of twelve to eighteen years instead of life. Even so, I didn't feel that he would survive eighteen years in prison. But, it was what he wanted to do, and I didn't feel able to oppose him. Going underground was just a natural extension of that. It was so out of touch with myself — I was so out of touch with my own needs. Everything in my life at that time, as far as the trial, the charges were concerned, revolved around Sam. And I went underground in the sort of hope that Sam would help rescue him from prison. Also, some part of me really believed that the left was going to make a revolution in this country, and I wanted to be a part of it.

**K&S:** Can you tell us what it was like being underground? **JA:** If I had to apply one adjective to it, it would be "lonely." Life underground was anything but dramatic. I worked at a series of waitressing, secretary-type jobs. I lived under false identities; I lived as quietly as possible. I usually lived with roommates, although for periods I lived alone. When I felt that there was some kind of heat on me I would go to another city. I became quite adept at finding myself places to stay and getting myself jobs, making friends and acquaintances in the areas in which I lived.

**K&S:** What contacts did you have with feminism during those years underground?

**JA:** Shortly after I had come to San Diego, I joined a consciousness-raising group. At that time I had no women friends at all, and it was so important for the connection and contact with other women that I did a very risky thing in walking right into the San Diego Women's Center. I found out that a CR group was forming that very evening, and I joined it. It was an absolutely life-saving experience for me. I became very close to the five other women in the group. Just the sense of sisterhood that I got from them was a tremendous source of support and strength. Shortly after joining, I got my own apartment and began to settle down in my own life. But the very first thing I did when I made my life underground — and it really tore me to pieces to leave San Diego. From that point on, I was always in contact



with the Women's Movement, and with women, I tried never again to put myself in the position of being dependent on men's feelings for their sympathy or whatever was necessary to get financial or emotional support.

**K&S:** Wasn't it very difficult to be in a CR group, where everyone tells the most intimate details of her life, while you could not?

**JA:** It did get difficult after four or five months. I was torn between wanting to unburden myself and yet knowing that I couldn't. It would have been unfair of me to impose this information on them, because anyone I told would be put in the position of having to choose between their legal obligations and their sense of moral responsibility toward a friend. But, finally, the night before I left San Diego, I felt that I could not just leave without an explanation. So I told my CR group that I was being looked for, and that I would have to leave without telling them where I was going or ever being in touch with them again. I wanted them to know that it wasn't from my lack of love for them that they would never hear from me again.

**K&S:** Have you been in touch with any of these women since you surrendered?

**JA:** Since I've been underground I've gotten back in touch with a few of them to ask for character references. A couple of them told me that they had had the feeling when they read "Mother Right" that their CR member had been me. They have been just wonderful — just as I had expected. In a way, I think they are an extraordinary and marvelous group of women, and in another way, I think they are pretty much like women everywhere. The kind of closeness we shared in the CR group is a universal thing. It grows out of the bond women have with each other. Wonderful as it is, it wasn't even unique.

**K&S:** What made you decide to give yourself up? **JA:** In the same way that my going underground was an outgrowth of my despair, my surfacing was an outgrowth of my self-respect — which came from my feminist identity. The more I thought about it, the more it seemed to me that this was the next essential step in my life. By 1973, my third year underground, my life had stabilized a good deal. I had been living in Denver for two years. I had a steady job working as a secretary in a small private school for girls. I had a comfortable life; I was secure and it had been a long time since I had felt I was being chased. I was teaching women's courses at a free university in Denver. I had just about everything that I could ever hope to have as a fugitive, but I realized that I wanted a whole lot more: that I wanted to write more freely, to express my feminist ideas; I wanted to be able to work in any area in the Women's Movement I chose, and not just the areas that seemed "safe." I wanted to know my family again, to go back to my roots. I was beginning to have a much larger conception of what my life was about and who I could be. I was more in touch with a sense of my own creative potential. I don't mean this in any kind of arrogant sense; I mean in the sense that all of us possess immense creative potential. Surfacing — and paying in the legal system for what I had done, but getting these conse-

**Re-establishing a relationship with my mother has been very important for me; connecting me with my own female history, my own female roots . . .**



# ut the Left & feminism



photos by Rennie Grimstad

quences over with, became an important and positive thing for me. Before, every time I thought of surrendering, it was in despair — almost a suicidal act: I'm a failure, I'm giving up. But by the time I decided to go ahead and do it, I felt the very opposite. I had a completely positive feeling. It was an act of self-affirmation. That's how it began, and that's how I've continued to feel about surrendering.

**K&S:** What has been the reaction to your decision to surrender?

**JA:** Well, I have been overwhelmed by the warmth and support people have shown me. I've received mail and messages — especially from women — who in sisterly and motherly ways identify with my coming home again. Re-establishing a relationship with my mother has been very important for me; connecting me with my own female history, my own female roots, specifically through my mother, a strong and wonderful woman, whose life has been changed as mine has by my coming back.

There has been another, perhaps predictable reaction on the part of both the extreme right and the left — both male of course — who see something negative in my surrender. For example, *The National Review* commented something to the effect that "There is nothing to be applauded in Jane Alpert's conversion from communism to feminism, because after all there are just two brands of subversion of American society." On the other hand, there has been a leftist reaction which looks for something sinister in my surfacing. "What does it mean that Jane Alpert is speaking to Federal prosecutors?"

**K&S:** How do you respond to such insinuations from the left?

**JA:** Well, it's possible that having not been in touch with me for five years, people think that I've gone to pieces or have been broken. The fact is that I'm much stronger, more capable of handling pressure, and have, if anything, more integrity than I did before. It's conceivable that I have turned into the kind of moral ogre that paranoid people on the left seem to suggest.

**I think that left politics had always been for me, and for other women, a false identification with male power.**

**K&S:** Perhaps we can talk about your change in politics and change in consciousness. It was in "Mother Right" that you indicated your repudiation of left politics and your commitment to radical feminism. Could you tell us a little more about this process of change?

**JA:** I think that left politics had always been for me, as for other women, a false identification with male power. As long as there was no women's movement, or as long as the Women's Movement was too threatening to our relations with our men, we had to express our opposition to the system and our feelings for social change through men. This is certainly what I did when I took up Sam Melville's politics, and what I continued to do in my first years underground. I couldn't really risk saying anything that came from myself because it might jeopardize or threaten my relationship with a man I loved. After Sam was killed, certainly in the period that I wrote a preface to his letters, I still felt very committed to his memory. But I think my very brief coincidental encounter with the Weather un-

derground after Sam was killed, ended for me any notion that I could any longer live through leftist ideas or through leftist men. That was the deathblow to any feeling I had that leftist men were able to undergo meaningful change or that men who were committed first and foremost to this kind of politics could understand women.

So, certainly on one level, my conversion to radical feminism was a repudiation of men and the way they relate to women. But it was also, on a philosophical level, a repudiation of the left and Marxism as an ideology. The left does not deal with, cannot deal with the essential paradigm of power in human society, which is the sexual relationship between men and women. Until we have broken back of that power relationship, as Shulamith Firestone pointed out five years ago, there is no revolution worth talking about. Marxism cannot deal with this except as a kind of appendage to the economic revolution. As a woman this comes home to me in very personal terms: it's a philosophical truth, but it is also a personal truth that one encounters again and again in dealing with leftist men who look on their relationships with women as a kind of side issue that they have to deal with. And of course, this is an issue that has to be basic in a way that these men don't even understand — and I speak from my own personal experiences.

**They couldn't break the back of the Church's persecution without also attacking paganism, and attacking paganism was the equivalent of attacking feminism in those times.**

**K&S:** What do you think of "Mother Right" now? It is almost two years since it was published. In particular, to follow from what we have just been discussing, how do you regard the debate about the sources of behavioral differences between men and women? Most feminists have argued that behavioral differences derive from socialization. In "Mother Right" you suggest that they are the product of inherent biological differences.

**JA:** In the passage of these two years, I have become more sure about what I said in "Mother Right" in affirming the biological differences between men and women, and affirming the biological basis of feminism. It reclaims ancient roots that we women have and projects them in a futuristic, not reactionary way.

**K&S:** How do you respond to people who accuse you of developing a reactionary theory? Can't your argument also be applied to other situations, such as used against the feminists in "Mother Right" that it is terrifying when male scientists take biological arguments and use them against us. I think the difference now is that we, women, are laying claim to our biology and affirming it. It's quite different when a male scientist or male politician rules on whether or not women can have abortions or child-care. Obviously that is tyranny and we must oppose it in whatever men it's done. Men should not have any power over us. We must have that power. That is first and foremost.

**JA:** I'm talking about in "Mother Right" is a future society, a utopia; it is a utopian vision.

**K&S:** But even if "Mother Right" deals with a utopian situation, if women's identity is established through their child-bearing, isn't there the danger that a two-class situation would be created in which those women who had the children would be the elite — more honored, respected, and powerful than the women who chose not to have children?

**JA:** I am pressing the concept of women as mothers in a metaphorical sense that all women are mothers, but there is the danger that it could be taken too literally, with those women who in fact have children saying, "We are the maternal elite."

**JA:** I don't think this is a danger because what underlies the mother right theory is the sisterhood of all women, founded on the most basic level, that of biology. A society which affirmed mother right would be affirming not the maternal elite, as you put it, but the qualities all women share by virtue of having the capacity to be mothers. It couldn't set one class of women over another.

**K&S:** In what ways has your thought developed since the publication of "Mother Right?"

**JA:** I think I have had two areas of intellectual interest related to issues I brought up in "Mother Right." One of the areas has been the concept of the Goddess. I have been very moved and influenced by Mary Daly's book, *Beyond God and Father*, as well as the works on gynocracy by Elizabeth Gould Davis and Helen Diner that I refer to in "Mother Right." Very briefly, very tentatively I alluded to the notion of the Mother Goddess at the end of "Mother Right." Since then I have been very interested in the connection between feminism and theology. I agree with Mary Daly's view that whatever feminist philosophy does, it cannot anthropomorphize or objectify the notion of the deity. It must deal with the deity as a creation of personal power, that greatness that creative life-force, that capacity to transcend the limitation of the species that we find within ourselves. For me, this is inextricably linked with our creative potential, which is itself linked with things like the power to write, to speak, to be great, to be unique, to have an effect. I'm very interested in further research on what happened to the ancient notion of the Goddess — the con-

**Socialist philosophy itself — Marx, Lenin, the rest of them — grew directly out of this kind of super-rationalist misogyny. And that's still one of the problems with contemporary socialism. One of a couple of hundred.**

cept of the cosmos embodying the female principle — when Judaism and Christianity came along and invented an objectified, anthropomorphized male god. What did people believe before men imposed this set of beliefs on us? Did people in fact conceive of the deity as more linked to female power, more linked to creative power and life-force and in-

**It's fantastic to see the growth of feminist culture in the last five years.**

ternalized; something growing out of ourselves and our own sense of transcendence?

Then, another area of my interest which relates to "Mother Right" is the 18th century. What happened in the 18th century to female consciousness as it had existed at least in Europe, through the Middle Ages, the Renaissance and Reformation. Of course, what happened in the Renaissance and Reformation is that women were burned by the millions as witches. And we know now that the witches, the Wiccans, were a holdover of an ancient pagan Goddess-worshipping religion. Patriarchies also burned women for merely being women — for being midwives, healers, sexual beings. But, for whatever reason, this Goddess-worshipping religion, and these women — our sisters — were almost wiped out. By the 18th century there was virtually no more of the Goddess religion in the Western world. What interested me was that the persecution stopped with the growth of the Enlightenment, and the Enlightenment notion that all religions was a perversion — whether Catholicism, Protestantism, or paganism. Voltaire, Diderot, the whole crowd of philosophers who evolved the attitude that believing in the Virgin Mary or witches flying on broomsticks were both equally absurd — these men were terrible misogynists.

Of course, the development of rationalism was great progress. But these men affirmed rationalism as the essence of everything else. And the intuitive, extrasensory powers that women have always excelled in got thrown out the window by them. They couldn't break the back of the Church's persecution without also attacking paganism, and attacking paganism was the equivalent of attacking feminism in those times.

The irony is that when the Women's Movement as we know it today began, it began out of the head of Mary Wollstonecraft. Now, Wollstonecraft — wonderful, intelligent, brave woman that she was — being part of a circle of rationalist men, could not articulate the first ideas of feminism without basing these on rationalist premises. Wollstonecraft's whole argument was that if only women could enjoy the same intellectual and educative privileges enjoyed by men, we would be able to perform and use our minds as well as men. This is certainly true. I am not criticizing Wollstonecraft for not having gone further. The movement was incredible. But she did set the tone for what has followed in the Women's Movement until a couple of years ago. For hundreds of years we have been trying to prove that we can be just as rational as men, at the expense of suppressing our own non-rational impulses. We have been scared of our emotions, we have been scared of motherhood, we have been scared of the Goddess. Now we must reclaim and affirm our so-called female intuition, our extra-sensory perception, our emotional feelings about human relationships. These qualities have their roots in the female history that goes back thousands of years, and that, in fact, was only blotted out by wholesale burnings, persecutions, killings — and the thought of Enlightenment.

Socialist philosophy itself — Marx, Lenin, the rest of them — grew directly out of this kind of super-rationalist misogyny. And that's still one of the problems with contemporary socialism. One of a couple of hundred.

**K&S:** You see Marxism as having little relevance to the Women's Movement?

**JA:** I see everything as having some relevance to the Women's Movement. I don't think there is anything that we can read or think about that doesn't feed into the development of our consciousness. I don't think Marxism is a particularly valuable source for women.

**K&S:** Do you see any possible alliance between feminism and the left?

**JA:** Ideologically I don't think there is much room for a meeting of the mind. Feminists have been used and manipulated by leftist groups, and we should be careful of aligning ourselves with any group of women or men and women who are working on left issues. Of course, we

**Lesbianism forces us to confront our own body-loathing . . .**

should not be hostile toward any women, and we should be as open and as vulnerable as we can on the personal and individual level — without letting our own politics get sold out in the process. But the left is hopelessly male in outlook. I don't care whether it be based on sexism or by female separatists or whoever — it's still patriarchal.

**K&S:** A frequent criticism of the Women's Movement by the left is that feminism has no theory or political analysis or organizational structure, and is just a social space in which wealth is justly distributed, which is characterized by humane and egalitarian values. How do you respond to this kind of critique?

**JA:** Well, we are beginning to develop such theory and analysis. But it's a big and enormously complicated thing. It is simply naive to think it can happen in a few years. Just to mention one problem, the analysis of the role of

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# DRAMA

## Movies

Kathy Shepard

This is the season for films about women and their marriages: Although the three best films are written and directed by men, they offer some good viewing of women coping with marriage, divorce and widowhood. All three have won various awards already and are sure to be nominated for a variety of Oscars. They range from funny to hopeful to disquieting. All three are worth the viewing and raise some valid questions.

### Scenes from A Marriage

Directed by Ingmar Bergman, Starring Liv Ullmann and Erland Josephson

SCENES FROM A MARRIAGE is a little too long (3 hours) and is a frustrating experience because the subtitles are totally inadequate for the dialogue actually taking place. Originally made in six "scenes" for Swedish television, this film is without Bergman's usual hidden meanings and mysticism. After ten years in a "perfect" marriage ("Security, order, comfort, and loyalty. It's almost vulgar.") Johan and Marianne awake to find that they are frustrated by each other and that they are beginning to hate one another. Johan leaves for an affair with a woman 20 years his junior and Marianne is left to cope with the children and the remnants of her life. Their relationship is one of mental pain for pain, hurt for hurt, which deteriorates into physical violence. It is not until they have been divorced for almost eight years and have remarried that they begin to come to terms with themselves and with one another. They are lovers once more and Bergman lets us see that they will continue to grow and to become more of their own persons, perhaps in spite of themselves.

### Alice Doesn't Live Here Anymore

Directed by Martin Scorsese, Starring Ellen Burstyn with Alfred Lutter, Diane Ladd and Kris Kristofferson.

ALICE DOESN'T LIVE HERE ANYMORE is by far the funniest of the three, and yet is perhaps the saddest. The story of a woman who gave up the beginnings of a singing career in Monterey to marry the Coca Cola salesman and move to Socorro, New Mexico, is the story of a million other women who have given up a career for husband and home. After her husband is killed in an auto accident, Alice decides to try again for a singing career in Monterey. She sells everything,

packs up her 11 year old son (who in this retrospective, could be the most obnoxious child to ever make a screen appearance) and heads for Monterey. She makes it to Phoenix where she gets a job in a bar singing and playing piano and ends up with a boy friend who makes her husband look like a saint. He finds his wife at Alice's and literally kicks her out of the room. He then tells Alice that, like the plastic encased scorpion he wears around his neck, he is a dangerous man to mess with. Alice beats a hasty retreat and is soon on the highway again.

In Tucson, she gets a job in a nightmarish cafe at the motel they are staying in. There she meets Flo, a brash, out-spoken woman, most delightfully portrayed by Diane Ladd. Flo tells the boss that she could lay under him, eat fried chicken and do a crossword puzzle and still not be excited by him. She tells Alice that by unbuttoning another button at the top of her uniform she will get more tips because then the customers can see more of her breasts when she leans over. She is a comfort to Alice when her romance with a local rancher (Kris Kristofferson) breaks up. She tells her that she must decide what it is that she really wants to do and then set her mind to doing it. She points out that she too is alone in the world with a child to raise and that she is just taking things as they come.

In the end, her rancher tells her that actually she can sing anywhere she wants and that she just has to make up her mind. He even offers to sell his ranch and take her to Monterey so that she can decide what it is she really wants. As the film ends we wonder what she will decide to do. Can her life accommodate another man, her child and her singing career? Will she take up the offer to go to Monterey and try to regain her faded career? We are left with the feeling that whatever Alice decides, she will continue to grow and eventually find the woman she is becoming.

### A Woman Under The Influence

Directed by John Cassavettes, Starring Gena Rowlands and Peter Falk.

Kathleen O'Brien

One thought kept coming to mind after viewing John Cassavettes' "A Woman Under the Influence" — no relief. In forcing us to stare at the prisons we make for ourselves Cassavettes pounds us like rocks in a severe

hurricane; when it's over we are standing, but altered from the relentless, unremitting beating. That is how it was for Mabel Longhetti, the woman who fights to keep body and soul together in this picture and loses. Mabel's story is not unusual; what's odd about a woman trying to cope with a mother-in-law, three children, and a husband who neither understands her nor allows her to be herself. Mabel doesn't even know what that is. "I can be anything you want, Nicki, just tell me," cuts into even the most peripheral feminist. But Mabel seeks her liberation in crossing the threshold of the fantasy world daring in and out so skillfully at times that one wonders where the lovable kook ends and the disturbed being takes over. Her antics and behavior eventually land her in a mental hospital for six months leaving the children to her husband, Nick. Watching him fumbling around in his work relationships and trying to cope with three youngsters one wonders if perhaps the wrong person has been committed.

What keeps this from being one more soap opera is the superb acting of Gena Rowlands and Peter Falk. Gena as Mabel is just the right blend of strength and insecurity; her performance makes the concept of liberation through insanity chillingly real. Peter Falk is too close to home as the threatened, inept, well meaning husband. On the one hand he is always urging Mabel to "be yourself" reminding her that it is her house and then screaming for her to sit her ass down. An all too telling commentary on the great American marriage machine. But as in all great American machines, Mother bounces back. She tucks the children in, still dripping blood from her wrist-slashing attempt telling them not to worry; she's grown up therefore she's fine. And as she smiles at Nick bandaging her hand one is left with the distinct feeling that in a little while Mabel will jump from the frying pan into a bigger frying pan.

The largest distracting feature of this film is the sound. Much is lost in the attempts to be real and unpretentious. If the viewer tries to absorb all the assaults to the auditory system, a splitting headache is almost guaranteed.

March 24th  
WOMEN COMING TOGETHER,  
Cultural Series  
Film: Black Girl  
Time and place to  
be announced  
Call KCRR or BMR  
(322-2010)

# Diana Press Still Afloat

Carol Hill

On December 27 the roof and third floor of 12 West 25th Street, home of Diana Press of Baltimore, was destroyed by fire. Diana Press, although housed in the basement, received extensive water damage to its presses, compositor and paper. Among the casualties were the 1975 edition of *The Day Before*, *Garland*, a 1975 women's calendar, the 1975 advertising brochure and *Lesbianism and the Women's Movement*.

Joletta Reid reported, "Actually, we were very lucky. Across the hall in 10 West 25th (our bindery), we had half of the second issue of *Quest*, *The Sheep Book of Lollipop Power* and the *Whole Woman Catalogue* A North Carolina Women's Guide plus all of our other books. The water that came pouring through the ceiling on the press side also ran over to the other side, but very few books were damaged. What water-spotting did occur was caused by the carelessness of the firemen when they shoveled out the water.

"The police called us about 7:55 a.m., saying the building was burning. Someone in the third floor apartment had fallen asleep smoking. We arrived just in time to let the gas and electric company in or they would have broken down the door. We got the compositor out, but nothing else was easily moveable. I have no idea how much water they hosed into the building, but it all ended up in our basement — some four inches deep. The place looked like a dark rainforest when the firemen left. No electricity, no heat, and water dripping out of the ceiling. Since the building has had no roof for

three weeks, water has continued to drip whenever it has rained or snowed.

"They just finished putting the roof on yesterday and we have just now gotten the presses back into printing condition. Our first job has been to re-do the datebook and calendar. We reset the type and re-did the paste-up at home and will print them this week. We hope women will still buy them — in fact, we've added an extra month — January, 1976 — to the calendar so no one will feel cheated."

"We had fire insurance and have put in a claim for \$4,500 — \$1,000 for damage to equipment, \$2,000 for paper, and \$1,500 for art supplies, type and paste-up. The insurance company, of course, is giving us a hard time dragging their feet all the way. But we expect them to pay within six weeks to six months. Right now, that makes our financial situation very touch-and-go as we have had to re-buy the paper ourselves. We were depending on the calendar and datebook sales for money to repay loans we took out last year. At the end of each 1974 five individual women loaned us \$3,500 altogether to enable us to buy a \$7,000 high-speed collator. So far a number of other women's groups have come to our aid. Our new brochure was made possible by the help of Olivia Records, *Quest*, First Things First, KNOW News, and Baltimore Women's Center. If women across the country appreciate our predicament and respond, we'll make it through what was almost a disaster."

Diana Press, owned and operated by women, is a commercial printshop and feminist publishing house that offers quality work and top priority to women's jobs.



graphics: Nancy Myron & Casey Casarik

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## The Individual Solution

# Discourse

The following article was originally printed in the 1974 winter issue (Vol. 3, no. 4) of *The Second Wave: A Boston feminist publication*.

Some members of the current BMR feature committee had planned to write articles analyzing to a greater degree the connection between feminism and oppressive economic and societal forces. Unfortunately, the time needed for this task greatly surpassed the copy deadline of our publication. We decided then, to reprint "A Depressing Discourse on Romance, The Individual Solution, and Related Misfortunes," as it did explore some of the areas we had planned to cover.

This article, due to space limitations, had to be shortened considerably. The editors do not feel that this obscuring in any way important points of the article.

Janet Sergi  
Angela Wilson, eds.

Karen: "... I had to go through the flaming militant women's trip before I could get into people's liberation ... I feel much more comfortable with myself since I've passed through that space."

Barbara: It seems like some women have had to go the militant route, a male-sating trip, before they can begin to feel good about relating to men. For them, that dynamic seems to be a freeing process.

"Women in Community," *Communications*, no. 8, May-June, 1974, p.4.

Unless I'm cockeyed, what seems clear to me is that a lot of women have found — and Jesus, what a sock in the eye it is! — that the magic and mystery, the adventure and excitement (the romance) of falling in love are still available to them. The pull of tenderness, the feeling that one dwelt in clarity and truth, the certainty that one really knows I's knowledge, the desire, the affect, the magic exist, at least, as a possibility. Two years ago, the same women weren't admitting the possibility.

Barbara Grizuti Harrison, "Is Romance Dead?", *Ms*, July, 1974, p.43.

These statements are depressing. These women are discussing an individual solution that may apply to them, but not the population at large. Women celebrating their new strength often fail to recognize their privileges and responsibilities; privileges in having time to analyze oppression, in being with other supportive, aware women (it's so easy in the movement to forget that most women are still isolated from one another), and responsibility to continue to fight for change that will affect all women.

One opinion on the love and romance question is based on a poor position, alluding to a quote by Harriet Van Horne in the *New York Times Sunday Magazine* some years ago: "Most of us would rather be some dear man's boob girl than nobody's cum laude scholar." Another side would be the "inhuman man" theory, put bluntly by Shulamith Firestone in *The Dialectic of Sex*. "Men can't love." The misfortune in siding up with either of these ideas is the superlativity of both positions. Accepting either explanation lets a lot of people off the hook. If women want to be boob girls, then the boob commercials are simple helping us find our true natures. If men are all beasts, then they just can't help slaughtering peasants.

The institution of romance has

some qualities that influence all powerless people, and a lot that influence women as a class. The basic bed-fellow of the romantic impulse is the individual solution. The idea that one's life will improve significantly with personal changes, and that the secret of contentment lies in happy personal involvement, takes the steam out of efforts to change people's lives in more material ways. Perhaps more dumped-on people would be happier if they got decent wages and cheap health care and housing than they would be if they found someone else to be dumped-on with. But we are led to believe the reverse.

In addition to the



Women: A Journal of Liberation

counter revolutionary effect that emphasis on one's personal problems can have, the promotion of romance through advertising points out some of the benefits of capitalism. Instead of working to fill the real needs of food, clothing, shelter, and health care, while industries depend on creating and marketing non-existent needs. Often these industries release products, such as vaginal sprays and some facial make-up, that do direct bodily harm, as well as the psychological harm of creating self-hate in women when they're not wearing Cover Girl. That these industries promote artificial needs to make profits, and that the products designed to fill those needs lead to women's helplessness (try kicking an attacker in platform shoes and long skirt) is an astonishing coincidence. The existence of an unnatural (made-up and dressed-up) appearance as the acceptable norm creates a whole sector of buyers whose insecurity makes them easy game for advertising, and whose accessories become an albatross (picture a woman taking to the streets and barricades, dragging along her "face" equipment and change of stockings).

The perpetuation of the species through its best-known Western channel, the family, provides specious justification for perpetuation of a number of related habits: sex-roles, romance, heterosexuality, capitalism. This understandable — the family draws support from these institutions and vice versa. Families serve as an introductory hierarchical model. A child grows up in a powerless position

in relation to her parents (siblings may provide an alternate power position, or pile up the powerlessness, depending on age and disposition). "We live under the image that we can be free to choose. This is dogma. Everything children are taught is taught by an authority."

Doris Lessing. The structure she feels most at home with is top-down: child being controlled by parent or older sibling, child controlling younger sibling, child hearing about society controlling parent. Often a hierarchy exists between the parents. Though the market is not always the power person, patterns emerge along sex-roles — father exerting power through breadwinning, mother wielding power through hidden manipulation. The exceptions to these roles are objects of ridicule — the milquetoast and the battler.

The consequences of the family education benefit a system based on isolation and control. On one hand, we are used to fitting into slots — "Work, study, get ahead, kill!", a chant of the '60's, could well describe the life plan for a majority using "kill" figuratively, or also mean "oppress others economically." On the other hand, we are unused to working as equals, and any social movement with equality within its own group as a goal, must expend energy struggling over its internal process. Often the internal problems are so great, that harmony becomes an end in itself, and sight is lost of the original aims of social change.

Romance shores up the family in the same way it does capitalism. If people are unhappy and trapped in their villages, an outside film, or even the fantasy of an affair can spice up their lives enough to make them bearable. The cult of individualism leads young people to feel that the thrill will never leave their relationship. They're willing to step into patterns they see falling all around them because they know better, they're going to work at it and learn from others' failures. Instead of accepting the fact that they might change, or need more than one other person to provide, they make an investment of personal success in their relationship. By seeking permanence for themselves, they absorb creeping conservatism. The tolerance of the status quo and view of change as disintegration rather than growth in one area or life spreads. This is so universal that the moderation that comes with "settling down" is accepted as a natural sequel to youthful hot-headedness.

Raising a child in the traditional sense of molding her and instilling her with a set of values already becoming impossible. Parents who would shudder at the idea of collective child care are already losing out to the media as primary educators. The function of a conscientious parent may be reduced to alerting the child to the lies of TV. While individuals may be better off or worse off than the television, the picture presented in any case is similar. As the propaganda of the media is superceding the influence of the family, part of that propaganda is the sanctity of the family itself.

The fear exhibited that women going morally, once fully independent, will not marry, is proof of how well it has been known that only dependence forced them to marry as it was.

Charlotte Perkins Gilman, *Women and Economics*, p. 91.

Romance and glamour and love are all concepts associated with women, but where do they come from? The answer to this is, who profits? The answer to this is, who is in power? And the answer to that is men.

Of course, if men and institutions composed of men have enough power figures to set certain moral standards and sex-roles as the norm, they must have some reason to go to the trouble of exerting that power.

Men and corporations have more at stake in keeping women in pursuit of a particular image than the perpetuation of a sexist market. But complex economic interconnections probably have less to do with your average greedy executives' stand on sex-roles than do personal considerations.

Businessmen are accustomed to relating to others in hierarchical ways daily. Exerting power in one area, at work, and operating within a powerless, shifting relationship at home, might quickly lead to an emotional short-circuit.

Men who have made it have had to swallow the whole business ethic (unless they're trying to change GM "from within" in which case they're fools). Though some powerful men, particularly politicians, may pay lip service to the women's movement, they hardly have an inkling of the real issues of feminism and how threatening they are to business (and politicians). Or, they may be more concerned that they and grant reforms such as hiring more women, as a sop, to co-opt a few and stem momentum.

Perhaps the most tangible influence in the goal of keeping women in a stereotyped mold is the definition of success as "masculine" and therefore alluring to women, if only because they are economically unable to live alone in the way they can live with a successful man.

The role of the media has become that of a monster blender. In go the traditional influences of religion/morality, patriotism, capitalism, sexism and so on and out comes the same stuff for everyone. While TV did not invent its own philosophy, it has become, with its advertising system, a purveyor of those values already in existence. Though schools



LNS

very sharply, TV gives the same message to all. This consistent influence is less powerful, than the government with its military force, but it is also much more immediate and serves the purposes of the government while allowing it to maintain a facade of democracy. One axiom of media power is, more money = more power: another is more money and power = more reluctance to rock the boat. The truly radical alternatives reach a minuscule audience compared to an ad for rice-a-roni.

The media possess the ability to absorb potentially disturbing radical input and co-opt it into an acceptable form. An example of how this has been done to change attitudes on women's and sexual morality is *Cosmopolitan*. The now woman differs from the then woman in ways that may shock some, but

don't threaten anyone. If women's sexuality and alternatives to marriage were presented with some insight into economic reality, they might provide a taking-off point for radical change. In *Cosmo*, the concept of being a liberated woman is the ability to have the same exciting sex in instead of one dull marriage. Women have careers so they can meet men and not scare them off with overt signals of entrapment.

A discussion of the institution of romance and its connections with the media, economic conditions, and sex-roles, is empty without tying it in to the personal impact that love relationships do have. Many of the same patterns apply to meaningful relations as to superficial ones.

The situation in the early women's movement was painful to ending unequal relationships with men — initial outrage made it impossible to put up with men who had little understanding of the problems of being a woman. And the first rush of sisterhood made giving up your male lover for the cause an act that was almost imperious in its collectivity, like donating blood or buying war bonds during a time of national crisis.

Few had the vision to realize that this could only be a temporary solution, that the task of changing a sexist society would meet too much resistance, require too many basic overhauls, and take too long and hard decisions made in the fever of that first radical insight seem viable forever. The woman who cheerfully declared, "I have autonomy five years ago must be tried. Now we see the revolution is not coming tomorrow, and the revolution we originally attributed to the individual unenlightened male is connected to the war in Vietnam is connected to welfare is connected to the oil companies is connected to the price of milk. And sincerely trying to convince men one by one that they need to change just doesn't work."

The obvious solutions for a lonely heterosexual woman are limited and not very inviting: 1) celibacy, a bliss that lasts after a while, especially with the realization that it is of indefinite length; 2) lesbianism — a logical solution, but one that is artificial and cold-blooded if made solely to relieve loneliness, also not fair to lesbians if it is considered a stop-gap, second-best measure; 3) promiscuity with no strings — the men still have the cards here and the woman is open to being hurt by many; 4) a return to romance. In retrospect, this has a lot to offer: the thrill of being in love, a companion, an affirmation that there is hope for men, a way of disassociating oneself from the concept of man-hating and testing out the belief that one is stronger now than she was five years ago.

There are alternatives — one can develop a callous attitude and concentrate on not being vulnerable — this clashes with the feminist fight against the dehumanizing effects of a male-dominated system and the objectification that women are subjected to. Or one can strive for a loving energizing mutual relationship — this can be very rewarding and effective in easing a love/work conflict, but by its very nature, the initial effort required, the relationship as an entity becomes so precious that the resistance to change and the resistance to the initial effort to feminist revolution may crop up. Multiple relationships



# POETRY

## for paolo

outside your window  
a cat waits

you listen  
but do not  
look out

each night  
he waits  
for you

he is your  
image  
your  
guardian  
angel

watching  
while  
you  
sleep

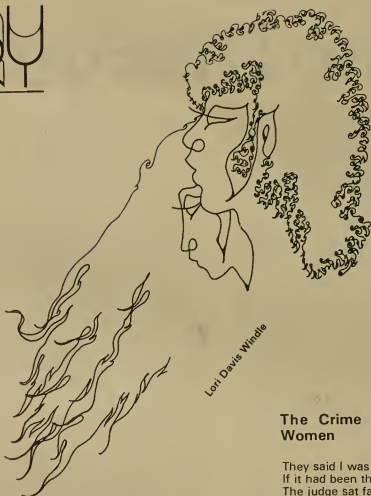
there is a  
fire  
in the window

and by the bed  
a thousand  
lamps

in each  
lamp  
a face

in each face  
a hundred  
clear  
moons

Maria Bennett  
Yonkers, NY



## In My Thrift Shop Costume

I steal daydreams.  
I like to watch them glow  
in the darkness of my cell.  
When it rains I move them  
closer to the window sill.  
We almost join hands.  
By Christmas they will know I'm not real  
(How can I afford to buy them presents?).  
Then they'll pack up their stars and move on  
to better neighborhoods.  
I will mourn their loss for a few weekends, play Beethoven  
and get drunk.  
Before I have time to throw away their pictures  
I will find a new group of daydreams,  
standing on the corner in the snow,  
waiting for someone to lead them across the street  
and up the crooked stairs  
to a warm fireplace, hot cider,  
the velvet streamers hiding  
my other face.

El Gilbert  
NY, NY

## ROBIN MORGAN COMING TO COLORADO

"I want a woman's revolution like a lover."

Robin Morgan, an influential activist of the Women's Liberation movement, is outstanding among serious poets today, effectively combining politics and art. She edited the well-known anthology, *Sisterhood is Powerful*, and her first edition of poetry, *Monster*, is a cornerstone of feminist art.

Benefit Poetry Reading for Women's Health Service of Colorado Springs: Including selections from *Monster* as well as those from Robin's most recent book of poems soon to be released.

\$2.00 at the door.

Saturday, March 22, 1975.

8 p.m.

All Souls Unitarian Church, 730 N. Tejon St. (Near downtown Colorado Springs. Take Uintah exit.)

Free childcare will be provided throughout the evening of March 22nd. A place to crash for the night will also be available — bring a sleeping bag. Anyone desiring childcare or sleeping space please write to:

The Women's Commission  
Rastall Center  
Colorado College  
Colorado Springs, Colorado 80903

Call 632-6960 when you arrive in Colorado Springs for further information and directions.

## What I do

I work in an office.  
I am motivated by daily memoranda  
announcing layoffs.  
They come from silver-tongued executives.  
Their cards tell me where to eat lunch,  
how much to spend.  
They caution me to smile (honesty is  
unfriendly).

I am assured of being on the same  
conveyor belt twenty years from now.  
My only hope is to grow a penis.  
But what good would it do?  
I didn't go to Harvard or Yale.

They tell me I'm smarter than their machines  
and pay me in quarters and dimes.  
I watch for revolutions to germinate.  
I go home at the end of the day  
to my trailer-sized room.  
My hot plate makes instant coffee.  
I am 42 years old.  
I write this poem on the wall  
in the hall bathroom.  
No one else will listen.

El Gilbert  
NY, NY

(First published in *Grande Ronde Review*)

## The Crime was Loving Women

They said I was promiscuous, excessively sexual;  
If it had been the sixteenth century I would have burned for sure.  
The judge sat fat and crinkled and bald:  
He is known to be a liberal.

The patriarchs gathered in chambers deciding my fate;  
I sat on a bench and heard their male sounds rise and fall.  
David was there with a handstitched suit.  
They tell me it was obscene.

They tore my children away that day, mother right was doomed;  
A cesarean section was made in my heart and tenderness removed.  
I wanted to scream and kick and kill:  
My father said I was calm.

The crime was loving women, and I stand guilty as charged;  
I take all women to be by breasts, we hide our tears in our flowing hair.  
We love each other inside of ourselves:  
Our lips are forever sealed.

Rosalie Davies  
Philadelphia, PA

## Talkin' to My Mama

Mama, I've got a springy body  
Can't you see what you've wrought?  
My eyes that look so much like yours  
The mind that is unlike yours  
For years you didn't know  
the difference in me from the rest —  
Guess you didn't have time . . .  
And I think that you still don't know  
Mama, *look* what you helped make  
We could be friends if you hadn't  
brought me into the world,  
and so very conscious of the fact.

M.T.  
Denver, CO

My cat reproaches  
Me for encroaching  
On her space  
In what I jokingly (but not to her face)  
Refer to as my bed.  
(She only keeps me 'Cause she needs to be fed.)

Barbara Lipschutz  
Philadelphia, PA.

## September Love Poems

You tell me why you were lonely  
in Nashville, riding the tour bus  
around Oprey Land like a frightened  
child on a carnival pony.

I am driving and so cannot stop  
to hold you, to lift you from your  
memory where sadness drifts now,  
the ghostly rocking horse of long ago.

It had started then. You were left  
in the green field holding to the back  
of the great mare, and your father died  
of a terrible disease, and your mother  
grew you up so carefully.

Now, you cling to my hand, and I want  
to give you all the love those strangers  
with you in tourist land could not.

Suzy Martin  
Denver, CO.

## women of the mirror

you've been dead 3 mos.  
2 days ago he told me  
again I wake in cold sweat  
in the kitchen a glass breaks in my hand  
I stare thru myself into the wall  
outside my window  
this is where we stood  
women of the mirror  
he locked you  
& placed me beside  
you pulled me against you  
your hand slid down to reveal your breasts  
& hit hard  
you wanted to see if I'd want you  
your hand slid down  
you knew he'd fuck me

his hand slid down against your breasts  
he wanted to know if I'd want you  
your hands slid down  
lips

opening to kiss his darvon  
hands cool as  
glass  
they hold our breasts  
tight  
to the dark  
Ellen Marie Bissert

## Interview with Jane Alpert...

From Page 8

housewives as providing feudal labor in worldwide society. This is something that has already come out of the feminist movement, and that a lot of work is being done on. We don't have all the answers, but we are working on them.

As for this criticism coming from the left, that is pretty ironic, given the total failure of socialist so-called revolutions to create free equal societies. It's absurd to let Marxism put feminists on the defensive by being presented as the only possible prescription for eliminating poverty, hunger, inequality.

**K&S:** What are your thoughts about feminist goals and priorities?

**JA:** I think the first goal for a feminist has to be a personal one: the discovery of her own creativity and the unlocking of her own potential. The goal that follows immediately from that is to do everything in her power to help and encourage other women in the very risky and dangerous struggle to make the best kind of life we can for ourselves.

Going beyond that, a vital issue is our physical survival—surviving our victimization by the medical system, for example. The growth of the self-help movement has been for me a very exciting thing to watch, and it's something I would like to learn more about. In a bigger sense, it's fantastic to see the growth of feminist culture in the last five years. Schools, clinics, music groups, presses, feminist art, are burgeoning all over in a way that's great to see after having been so remote from it.

**K&S:** What do you think is the role of lesbianism in the women's movement?

**JA:** In the broadest sense I see lesbianism as coming to love what we have in common with other women. Lesbianism forces us to confront our own body-loathing—the hatred for our own bodies that we are brought up with, the fear that we have of other women's bodies. The meaning lesbianism has for us all is such a positive and important thing.

**K&S:** There are groups of women in the movement who have chosen to separate themselves not only from men, but also from women—including feminists—who themselves continue to relate to men. What is your attitude toward lesbian separatism as a tactic?

**JA:** I see that as self-defeating idea. All women relate to men, whether we like it or not. They're our employers, our neighbors, our law-enforcement officers, etc. Having a purist position doesn't change the facts. We have to figure out how to deal with reality, whether we call ourselves woman-identified or not.

**K&S:** The essence of the dyke-separatist position is that



women who relate to men—and even lesbians who relate to women who live with men—are diffusing their energies on behalf of the enemy; that it is only genuinely revolutionary to put all on one's energies into women-identified women.

**JA:** Well, I believe that one essential of feminism is the connection of all women to all other women. We share a core of common consciousness. If we lose sight of that we would just be selling out our feminism. We would be locking ourselves into the same kind of destructive isolation that many of us were into in the left: the idea that there is a "them" and "us." To see the "them-and-us" analysis applied to other feminists is heartbreaking. I don't think this kind of separatism has anything to do with lesbianism, or the positive value that lesbianism has potentially in the life of every woman.

**K&S:** What are your thoughts and feelings about going to prison? What is your inner preparedness like?

**JA:** I have been thinking about prison for a long time. Prison has been part of my dreams; it has a kind of concrete reality for me. There wasn't a point in the last five years where in some part of my brain I wasn't ready to be picked up and to go to jail and spend time there. I have read everything I could get my hands on about women's prisons. I've thought about how I will use my skills in prison to help other women. I've thought about the extent to which I would feel lonely and isolated.

I feel very mentally prepared for prison—but, it also scares me. I mean, prepared as I am, it is still impossible not to fear the kind of experience it is going to be. I'm sure that it's going to be life-changing, that in many ways it will be shattering, as going underground has been. I am fearful mostly in the sense that it is an unknown—no matter how concretely I try to imagine it. I am lucky in that I have confidence in my own strength and the solidity of my core to feel that I am not going to be broken by the experience.

**K&S:** Is there anything that women can do for you? Is there anything that you need from feminists?

**JA:** Just knowing that the women's movement supports me—just knowing that the Women's Movement exists—is such a miracle, such a source of strength for me. I'm not going to be facing anything qualitatively different from what we all face every day. And knowing that is the best thing I can get from feminists.

On January 13th, Jane Alpert was sentenced to a twenty-seven month term in prison. Her address, for those who wish to write her, is: State Correctional Institute of Muncy, Box 180, Muncy, PA 17756.

## ERA Report

ERA ratification has become an especially critical goal for women because of recent court trends in deciding sex discrimination cases. This is the conclusion of a recent ERA Project investigation.

The ERA Project surveyed cases of sex discrimination in school athletics, pregnancy leave and disability, gay/lesbian membership, Social Security benefits, property tax exemption, and jury duty.

Only four of the nine U.S. Supreme Court Justices (Brennan, Douglas, White, and Marshall) have been willing to define sex discrimination as inherently "suspect," in the language of constitutional law, and one of these Justices has retreated from this position in an April, 1974 opinion.

Three other Justices (Powell, Burger, and Blackman) have dodged the constitutional issue of how best to evaluate sex classifications in the pending ERA ratification process in the states.

The significance of the split in the Supreme Court is this: until

the ERA becomes part of the U.S. Constitution, a majority of the Justices appear willing to uphold laws discriminating against women, so long as a reasonable relationship can be shown between that law and a valid state objective.

Cases involving employment discrimination may fare better with the courts through this interim period, because they are usually brought under the specific portion of the civil rights legislation which prohibits sex discrimination (Title VII of the 1964 Civil Rights Act). But all non-employment cases, plus all cases involving minors, will risk adverse treatment by the courts so long as the ERA remains unratified.

Five more states must ratify the ERA before it can become part of the U.S. Constitution. Letters and contributions to the all-important "swing states" can influence the outcome. Give your energies and funds toward Nevada, Missouri, North Carolina, North Dakota, Oklahoma, Illinois, and South Carolina.

(Sister.L.A.)

## Confusion . . .

From Page 1

around an issue such as this, which would be relevant to a broad base of women. Eventually, a woman's congress could call for a general strike of women in this country, both as workers in the labor force and as workers in the home. The Covenant would then negotiate with the power structures for the elimination of the causes of this destruction of the environment (restriction of use of jet engines, development of a "people-oriented" technology, for example). Such an action would serve as an example of the benefit which women could bring to people, and demonstrate that women are capable of using power to improve people's lives.

The Political is Personal. There is one last aspect of political organizing which should be discussed, namely, its personal aspect. The WOMEN'S MOVEMENT WAS THE FIRST TO ANNOUNCE THAT "the personal is political." From that rather ambiguous position, women were able to validate their own experiences as common to a group—to women. For many, it was the first recognition by women that they were a people. The converse of that position, that the political is personal, has been more difficult to articulate. Janet Sergi, in exploring the psychology that has led to this condition, concludes that without a solid political base from which women can, as individuals, make the work which they do meaningful, and extend their own personal community to the world community, women will remain politically weak and spiritually bankrupt.

Many women have perceived, that traditional leftist "revolutionary" groups are internally corrupt in their structures and methods, and many women have opted not to participate in that type of "revolution." It is possible, however, that women could create a revolutionary organization which would be qualitatively

different from the usual political party.

Women without of the Left because of its lack of respect for life-forces, the inadequacy of its political analysis, and its unwillingness to relate to the spiritual/personal aspect of human existence. The Left male-identified. The unique qualities which women-identified women could bring to the political area could operate to expand and converge the concepts of the non-spiritual political party or the apolitical spiritual commune. Women as a group could meet the challenge of bringing about revolutionary changes, while preserving the female value system. A feminist who was active politically while maintaining her own center in relation to the world, would manifest the ideas of a woman-state in her internal life, in community, and in her work.

Women have not had material power in this world since the overthrow of the matriarchies, way back somewhere in our collective past. It is the responsibility of women to restore the balance to the earth to provide people with material control

over their lives that will free them for spiritual development.

### Conclusion

The women's movement is in a crisis of confusion, relevance, and perhaps, survival. Economic pressures, historical lessons, and the dangerous reformist drift of the current movement indicate that there is an urgency to resolve this confusion now. For radical feminists to actually emerge as a real force in history, we must settle in for the long haul, and develop a united, principled feminist political organization which will create concrete goals, strategies, and networks of communication that will form the guts of a feminist revolution. A National Feminist Congress could converge the political and spiritual aspects of a woman-identified identity. This is not to say that a political organization would be all things to all people. That would be an empty promise. But it is to say that such a woman-identified organization could bring political unity where there is confusion. It could give us a sense of a common future. It could restore power to those who brought forth life in the beginning.

## CIA . . .

From Page 4

and countless others have attended three day "Cursillo" training sessions or the 20-day "curso" intensive training sessions. According to one OEF report, over 13,000 Latin American women leaders are reached through its policy of follow through with seminar and workshop alumnae.

The Asian Congresses Following the charges made by Ann Roberts concerning the OEF involvement with the CIA, executive director of the League of Women Voters Caroline

Wood, confirmed that the OEF gets money from the State Department, AID and the Asia Foundation, that the League is aware that the Asia Foundation has been used as a conduit for CIA money in the past, and that biographical material collected on women overseas was sent to the State Department. And she agreed that the information may in fact end up in the hands of the CIA.

But, said Wood, the OEF does not "knowingly provide" the CIA with information.

—Counter-Spy/LNS

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## Discourse . . .

From Page 11

present another possibility, but also create new problems, and certainly don't free us time.

The problem for women, as of all oppressed classes, is that we have always had to make a choice: love or work, children or career, and now, surrender or cynicism.

We have a dual, almost mutually exclusive obligation: to make a sexual revolution which will establish a society that will allow us freedom of sexual expression and to begin to implement our ideas now. . . . We can spend most of our time in "struggle sessions" with our sisters or lovers trying to work out the complexities of multiple relationships, jealousy, possessiveness, etc. or we can spend the major portion of our time in effective political activity.

Ellen Chambers, "Coming Out in the Women's Movement," *Socialist Wave*, V. 1, n.3, pp. 34 & 35.

The majority of women active in the women's movement lack outside support in the traditional form of a husband. In an economy which offers little remuneration for revolutionary activities but always has need of cheap labor, we can support ourselves through dead-end jobs which sap our energy. The work of challenging the patriarchy through theory and action is unpaid, and because so few of us have the means to do it full-time, it expands to take as much of our after-work time as we can give. The dilemma of whether to spend ourselves working to create a new system which would ultimately better our lives, or using energy on personal relationships that can make us happier now, is agonizingly clear to the feminist who can criticize the individual solution, only to feel gutted on top of inaction when the immobilizing effects of a love affair hit.

The solution to the problem doesn't follow lines of sexuality, either. Lesbians can feel less fragmented by being able to work with and love women without experiencing the pulling apart of the straight woman with commitments to both the women's movement and to individual men. But, while women involved with other women start with a certain mutual understanding and avoid the problems of sex-role assumption, this doesn't automatically erase jealousy, distraction, or the tendency to share with one person to the detriment of a group. In areas like Boston, with an active women's community, Lesbians often must work with small incestuous groups, which can feel very limiting when

everyone knows everyone else's business.

For a woman determinedly self-supporting, the economic motivation for marriage may seem odd, but the mobility of the feminist who operates within a lifestyle of childlessness, cheap or used clothing and furniture, group meals and living, etc., ignores the reality of the woman who may need to support a child or dress in a certain way to keep her job.

Feminism has made a difference in the personal lives of women involved in the movement. We need to extend this influence to our economic lives, if we are serious. Women who are quick to realize that they are being oppressed as wives/lovers/friends by men have not begun to organize as oppressed consumers. Part of the reason the feminist movement must constantly struggle against fragmentation and abandonment by its experienced members is poverty. Too many women of independent means must squeeze the political and the personal into after-working hours: too many women of comfortable incomes

were not utilizing what we do have, largely because individualism and the personal solution prevent women from communalizing their economic resources in order to free up time for political work. Unfortunately, wealth and radicalism in the movement, as outside, seem mutually exclusive. The two most comfortable women's groups, *NOVA* and *Wage*, have avoided radical analysis with the alacrity of a cat faced with a bath. Small groups cranking out newsletters on a mimeo are more in touch with the issues than these so-called spokeswomen for the movement, but they lack the means to reach more than a tiny number of women.

The fragmentation of economic resources, in yet another compromise with capitalism, keeps the woman active in the movement on the move. Either she works at a secure job which takes most of her time, or she has free time because she is scraping by with a shaky, marginal source of income. Only in the traditional family grouping is it assumed that money will be pooled and one partner will help bail the other out. The precariousness of many women's incomes just adds an insecurity to the numerous ones automatically attendant on a radical revamp of one's earnings.

Real social change will not happen through accumulated small changes made in the individual lives of those who are in a position to make them.

—Statement for meeting to found Boston feminist newspaper.

Juggling one's priorities, experimenting with "alternate" lifestyles, and "open" marriages, pursuing careers in male professions that won't be overthrown by a few token women, all this becomes wearing and isolating. Perhaps the women in communities have found a certain peace, but the solution based on the exception must spend a great deal of energy simply maintaining itself. And the solution that ignores the problem cannot last. The power is still out there, in the hands of Ford and Rockefeller, Exxon and the Army, and any time they choose not to like these peaceful communities, they can destroy them.

Whether there is a solution in a different society is hard for us to know; we can look at other cultures but the differences in all areas are so great that it is impossible to tell how new ideas could work in industrial Western civilization. There is no solution in our society.

What there is a solution in is the power we have to change what's not really there.



Women: A Journal of Liberation

continue to pursue the luxurious life, supporting institutions and industries that oppress women. Women who are vocal in their support of feminism, but continue to consume unnecessarily and don't contribute what they can, probably have a queer relation to the concept of actual economic changes which would involve their losing something. Romantic individual glorification plays a role in saving these women's consciousnesses. The idea of the glamorous, glamorous urban guerrilla, the underground fighter supported by her sisters, is just lovely if you're into reading the diary of Che in your well-heated, paid-for home.

The point is not to trash women for not giving the movement what's not really there.

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## LOCAL

### Free Woman Survival Lectures

University of Colorado, Boulder, will host a series of free lectures on the subject, "Woman Survival". The topics will be: "Self-Therapy," "The Frontal Lobe Experience," and "Growth and Development." Tuesday evenings, 7:30 p.m. Feb. 25th, March 4th and 18th in the University Memorial Center. Free and open to the public. Lecturer: T.D. Ling, Director of Adventure Trails Research & Dev. Labs and the Adventure Trails Survival School.

### Women Form New Visual Arts Group

A group of professional women artists have formed a new group: Women in the Visual Arts. This group of 25 women from the Boulder community and University just recently ran an exhibit Feb. 10-28. Future plans include forming a permanent women's gallery and studio space. For further information please call 494-9156.

### International Women's Year Celebration

This year, 1975 has been proclaimed International Women's Year by the United Nations. In accordance with this, the University of Colorado at Boulder is presenting International Women's Year Celebration during the week March 3-8. The week will include a wide range of films, speakers, panels, and other cultural activities that focus on women throughout the world. A photographic exhibition, community pot-luck, and a women's theatre troupe are among the many activities planned.

A conference on Perspectives of Black Women is a special feature of the week. This will bring black women from all over the country to address a variety of social, political, and psychological issues.

Childcare will be provided. For more information call 492-7735.

### Words for Women Conference

Alumnae of Mills, Smith and Colorado Women's College will sponsor a conference to explore the problems of women and opportunities for women in Denver, to be held March 13 and 14 at Colorado Women's College. It will provide a review of the work of career, education and volunteerism, with a strong focus on human relationships and the use of natural talent and ability. For more information, contact Mary McAllister (394-6985) or Carrie McDonald (321-4544).

### Film & Photography Program

The Film School at Sebastian House has announced the spring course offerings. They will include 16mm Filmmaking, Film History and Videotape, plus two special seminars, a still photography workshop for senior citizens and an advanced seminar taught by local working film professionals. William Tedder will teach an 8-week course on Kirlian Photography, the electrophotography of auras. Sebastian House is a non-profit community education resource center located at 1629 York Street. Their tuition charges are low. Information can be obtained at 377-0575 or from brochures at the Denver Public Library.

## REGIONAL

### New Feminism in the Cowboy State

Four nationally known feminists will be featured speakers at the symposium to be held April 24, 25, 26 at Casper College, Casper, Wyoming. Sissy Farenthold is scheduled to speak on Thursday night, Karen deCrow and Margaret Sloan on Friday, and on Saturday Floyence Kennedy. In addition, workshops are planned on economic development, health, minorities, aging, welfare, and working women. Also offered will be feminist art, crafts, films and poetry. There is no charge for the symposium but pre-registration is requested. Contact Ms. Pat Hoeft, 115 East 13th St., Casper, Wyoming 82601.

### CCWC Offers Springtime Feminist High

The Colorado College Women's Commission, in conjunction with Leisuretime Committee, is sponsoring several stimulating feminist speakers. Mark your calendars: March 16th, Sunday: Feminist comedy team Harrison & Tyler in Armstrong Hall, CC. — March 21st, Friday: Feminist poet, theater and editor Robin Morgan, Armstrong Hall. — April 13th, Sat.: Feminist journalist Jill Johnston, Armstrong Hall. — April 22nd, Saturday: Robin Morgan Poetry Reading, Women's Health Benefit, no location yet.

### Exploring Lesbianism, Past and Present

A Lesbian History Exploration is scheduled to take place from the 2nd to the 4th of May in a beautiful secluded camp\* outside Los Angeles.

The purpose of the exploration is to share and compile information about Lesbian history in women's lives.

Among sources to be used will be first-hand reports by women who have participated in the major events that have shaped the Lesbian movement; personal testimony about the variety of ways that women have lived as Lesbians — our triumphs and our struggles to survive; historical fantasy, mythology, folklore, re-creation of our Lesbian past; stories about the lost women: women who should have been Lesbians, women who were not, women who committed suicide.

To participate in the conference, or for information, write to the Lesbian History Collective, Good Taste Productions, P.O. Box 1564, Santa Monica, California 90406. The registration fee for the weekend is \$35 or \$65 depending on financial status. It is the responsibility of each woman to determine which fee is more appropriate for her to pay. The exploration is in need of funds, so donations are in order, any amount will be of great help.

All Lesbians are invited to come. A great historical endeavor is in the offing and the participation of all Lesbians is needed.

On March 30th there will be a combined meeting of the Speakers Bureau of the Lesbian Task Force, the Gay Coalition, Metro Gay Alliance, and any other interested groups and individuals to share contacts, information and improve relations between the lesbian and homosexual community and the community-at-large.

# briefs ...

## Outward Bound for Women

The Colorado Outward Bound School has announced a ten-day course for adult women to be held April 21-30. The purpose is to offer an outdoor experience aimed at the needs and capabilities women 30 and over. It will be a chance for women to experience a different environment, learn new skills, confront choices and the power of choice using physical, emotional and intellectual resources through backpacking in the canyons of Capitol Reef National Park in southern Utah. Enrollment is limited to 18. Inquiries about the course for adult women may be directed to the Outward Bound office at 825-0880.

## Sue HEW

Five national citizen action groups filed suit recently in U.S. District Court, Washington, D.C., charging that HEW and the Dept. of Labor have violated the anti-sex bias laws by releasing millions of dollars in federal funds to schools engaging in sex-discrimination. The plaintiffs are Women's Equity Action League, NOW, National Educational Assn., Federation of Professional Women, and American Women in Science. For further information, call Ms. Schiffer at WEAL (202) 872-0670.

## Black Women's Communication

A list of Black women's groups throughout the country is being compiled by *Black Women's Log* to serve as a grapevine or hotline between the organizations for the sharing of information and ideas. Organizations wanting to be included on the list should send name, contact person and address to *Black Women's Log*, Box 398, Forest Park Station, Springfield, Massachusetts 01108.

## Black Women for Progress

The Black Women for Progress is an organization designed by and for Black women. It includes all economic, social, political and cultural backrounds — with the intent to respond to the needs of Black women on both the local and national level. "Recognizing that we live in a society that is both racist and sexist, we feel the need to develop an organization which creates a humanistic vehicle for addressing ourselves to both of these conditions." Interested persons should write to Black Women for Progress, c/o *Black Women's Log*.

## Mom's Apple Pie — Lesbian Mother's National Defense Fund

The Lesbian Mother's National Defense Fund is working on a list of lawyers, law students, and para-legal workers interested in lesbian mother cases. This list is to be sent to legal people who have expressed an interest in contacting others involved in lesbian mother cases needing representation.

Also in preparation is a packet of material to be sent to women who may have to go through a court battle. It will include: the list of attorneys mentioned above, a list of possible expert witnesses, a section by women who have gone through court cases about what happens emotionally, legally, and in every other way, important beliefs and decisions in pertinent cases, and a glossary of legal terms that might be encountered. If you have any experience that other lesbian mothers can profit by, the LMNDF would like to hear about it.

## Black Women's United Front

Organized to fight all forms of oppression and exploitation, for information write Congress of African People, 502 High Street, Newark, NJ 04102.

## National Caucus on the Black Age

April 13-15, Third Annual Conference, National Caucus on the Black Age, "Aging Black Women and Federal Policies: 1960-2000 A.D." For further information, contact: Dr. Jacquelynne J. Jackson, Box 3003, Duke University Medical Center, Durham, North Carolina 27710.

## The Feminist Eye

A conference of women in film, video and television called The Feminist Eye will be held at the Women's Building in Los Angeles on March 29 and 30. Goals are to create a positive image of women in media, to have more women, especially third world women, working in media, in creative and influential positions in the industry, and to expand the feminist alternatives to the existing media structure. Cost of the conference for two days will be \$10 to \$50. Each woman is encouraged to give what she can afford to help meet expenses. Information can be obtained from Frances Reid, 2130 1/2 Elnor St., Los Angeles, CA 90026.

## Women and Media Conference

Women from publishing, broadcasting, newspapers and magazines, film and video, art and music, and the women's press — employed and free lance — met in December 1974 to discuss their common problems and what to do about them. The conference closed with the announcement of another national meeting — the National Conference on Women and Media — to be held May 9, 1975, the day preceding the annual (MORE) journalism review convention in New York City. These conferences are sponsored by the Media Women's Association.

## Women's Health Periodical Released

The Women's Health Forum, with assistance from the Boston Women's Health Book Collective, has now issued the *Healthright* magazine. The goal of the periodical is to establish a communications network among health activists and groups, and to provide analysis and perspective on work being done in the women's health movement. Subscriptions are \$5 per year obtainable by writing *Healthright*, Women's Health Forum, 175 Fifth Avenue, Room 1319, New York, NY 10010.

## Calling All Women

A 1975 Conference on Women and Health will be held in the Boston area April 4-7. Conference offers panels, speakers, workshops, films & demonstrations, resource center, free daycare and free housing (limited). Focus will be on current issues affecting all women seeking or giving health care. Plans are to bring together women from all parts of the country including health workers, community women and students. Registration is free and open to everyone. For information, write, 1975 Conference on Women & Health — Box 192, West Somerville, MA 02144.

## Women Distributors

Women in Distribution, Inc., a national women's small press wholesaling distribution company, will be seeking retail outlets in establishment, literary and women's bookstores, college and public libraries, and women's study courses. Their first catalogue will be released in March 1975. They want to distribute women's books, records, posters, quarterlies and post cards, expanding in the future to include such items as cassettes. Material for the second catalogue (September 1975) should be in by June 1. For more information, write to Women in Distribution, Inc., P.O. Box 8858, Washington, D.C. 20003.

# Help Services

## ABORTION COUNSELING

Alternatives, Inc.	1345 Spruce St. Boulder	449-6565
Creative Health Services	4645 E. Colfax	321-0567
Ministerial Council		
Abortion Referral and Counseling Services	1400 Lafayette	832-2283
Boulder Valley Clinic	2346 Broadway	442-5160
Women's Health Service	534 E. Bijou, Colo Spgs.	471-4127

## BIRTH CONTROL

Planned Parenthood	2030 E. 20th Ave.	388-4777
Westside Office (P.P.)	2022 & Zuni	488-5985

## COMMUNICATION

Big Mama Leg	1724 Gaylord	322-2010
Institute Mt. West	2086 Emerson	573-6394
NOW Newsletter	send to 4806 E. Kentucky Ave., Apt. 206, Denver, B0222 by 1st of month	

## COMMUNITY RESOURCES

Capital Hill Tenants Union	1764 Gilpin	322-6951
Common Markets Food Co-op	1100 Champa	889-3430
St. Andrews Church	2105 Glenarm	255-9775
Rouler Day Lib		492-8567
Denver Gay Coalition	1450 Pennsylvania	831-8938
Educational Opportunity Center	1536 Welton, Rm. 300	892-2101
Denver Free University	1122 E. 17th	832-6688

## RAPE/HELP LINES

Women Against Rape		758 0373
S.E. Denver Neighborhood Services Bureau	227 Clayton	321-8191
High St. Rape Awareness	3401 High	871-1265
Boulder Hotline Rape Crisis Team		492-8910 or 447-1665
Self-Defense Classes	1031 E. Colfax	832-3572
Streetfront		
N.O.W. Rape Task Force	NOW Office	831-7707
Self-Defense Classes	Aurora	366-1511 x.35

## EMPLOYMENT

Better Jobs For Women	1545 Tremont	893-3534
Womanpower	2750 Spruce, Boulder	447-9670

## HEALTH SERVICES

Colo. Gen. Hosp. Clinics	4200 E. 9th Ave.	394-7373
Creative Health Services	4645 E. Colfax	321-0567
Colo. Springs Women's Health Center	420 E. Fontenore	
Denver Metro Health Clinic	645 Bannock	574-6666
Hip Health Center	1304 Elati	222-3344
People's Clinic	999 Alpine, Boulder	442-0040
Boulder Valley Clinic	2346 Broadway	442-6160

## LEGAL SERVICES

Women's Law Coop	1026 Bannock	892-0904
Colorado Divorce Council	1115 Broadway	534-2842
Big Mama Ram	1724 Gaylord	322-2010
Capitol Hill Tenants Union	1711 Pennsylvania	825-5176
	1764 Gilpin	322-6951

## LITERATURE

Book House	5174 S. Broadway	789-1009
Racial Information Project	737 E. 17th	825-7413
Militant	1203 California	423-2825
Together Books	636 E. 17th Ave.	832-1171
Jabberwock Books	1030 13th St., Boulder	442-9290

## WOMEN'S GROUPS

Ft. Collins Women's Center	629 Howe St.	
Women in Transition	1895 Lafayette	255-2435
Lesbian Resource Center	Boulder	454-5306
National Organization for Women	1400 Lafayette	831-7701
Denver Women's Center		
Colofor	910 16th St.	321-2010
Women in Community Service	1515 Tremont	623-4349
Denver Women's Resource Center		242-0670
Woman's Resource Center, DU	2750 Spruce	447-9670
Boulder Women's Resource Center	1115 E. 17th	407-7715
CU Women's Coalition	8712 Baseline, Boulder	494-6131
Taproot		

## San Francisco Art Festival

The First Annual San Francisco Women's Art Festival is scheduled for March 7 & 8 at the Palace of Fine Arts in San Francisco. There will be art and puppet shows, a theatre workshop, information dealing with women's health, legal and social situations, and music. Tickets are \$3 per night and may be obtained by sending a money order (no checks) to: Wild Side West Production Co., 722 Broadway, San Francisco, CA 94133.

## Teen Mothers

"Growing up Together: Four Teen Mothers and their Babies" is a new one-hour documentary depicting what it is like to be young, unmarried and raising a child alone. The film was produced by the Children's Home Society of California under a grant from the James Irvine Foundation. It is available at no charge from CHS, 3100 W. Adams Blvd., Los Angeles, CA.

# Free Classifieds

Classifieds are free for personal messages and for free services. All else is \$10 per word. Mail to *Big Mama Leg*, 1724 Gaylord, Denver, 80206 or call 322-2010. Ads must be received by the 20th of the month.

Do you really want to be a Big Mama? Assertiveness Training helps. Sponsor: Sebastian House, 1629 York. Call Pat Palmer at 322-9385. Woman Who Paints for a living is getting poorer and poorer because of lack of work! Interior or exterior. Reasonable rates. Call Chocolate at 744-3807 or 322-2010.

Afro-American woman, experienced instructor offering body massages, relaxation exercises and self-healing counseling. Appts. made — 831-9157. Arrangements for group study. Also forming women's martial arts center.

## Unclean, Unclean!

The Right Rev. John M. Allin, Episcopal presiding bishop of Newark, has recently refused to accept money intended for feeding starving children in Africa. It was contacted by an unauthorized service conducted by three women priests.

## Less Nasy

The Federal Home Loan Bank Board has issued regulations, effective immediately, specifically prohibiting federally chartered savings and loan associations from discriminating against women in making home loans. The board now "disapproves" the practice of requiring information relating to birth control practices of married applicants. The new regulations prohibit lenders from requiring a single woman to obtain a cosigner for a home loan if it doesn't require single men in the same income and credit situation to do so. Compliance of violations at the Bank Board (264-1447), or the Dept. Housing and Urban Development (264-1290). (New York)



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